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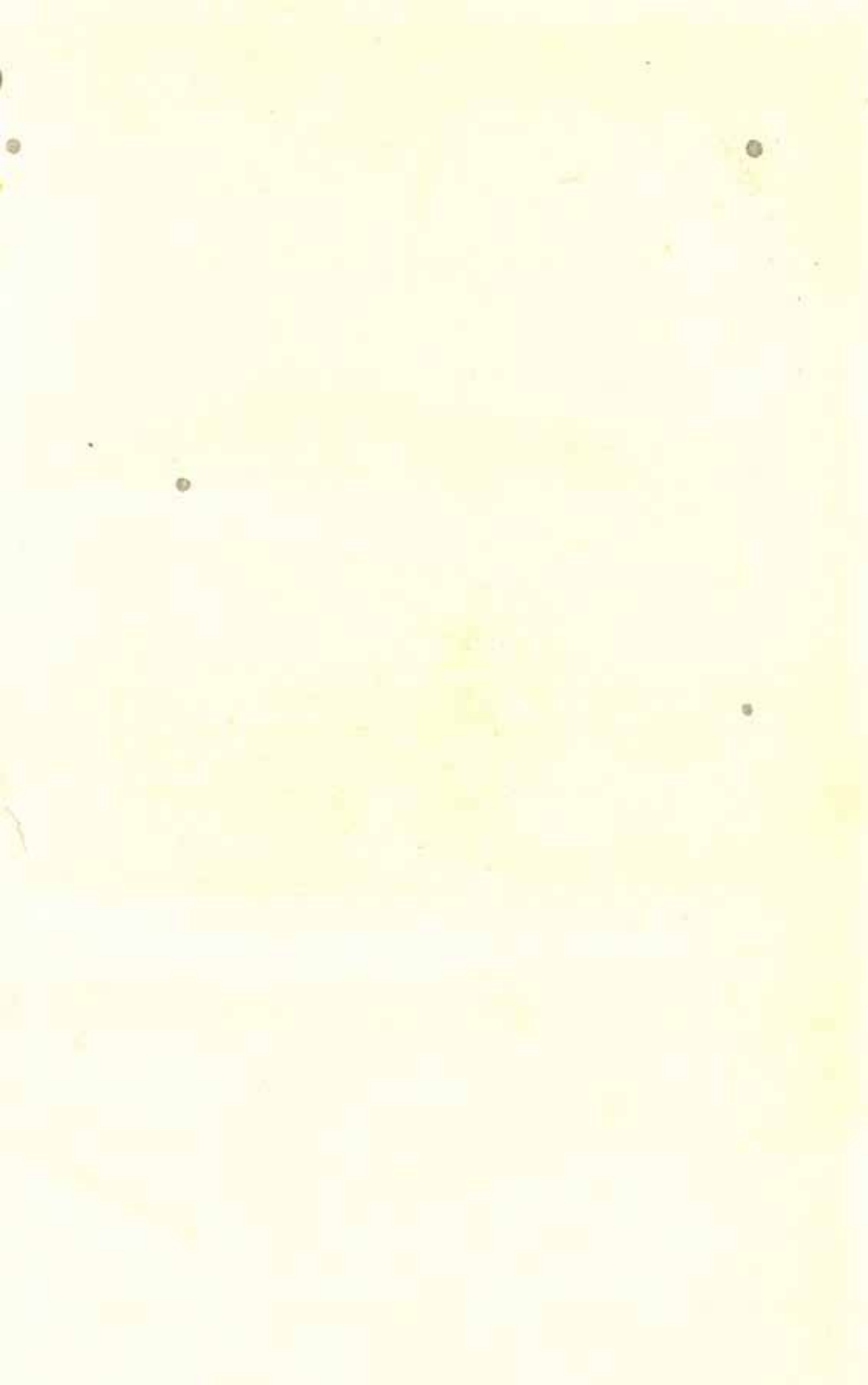
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MAHA-BODHI

ANICCĀ VATA SANKHĀRĀ



The Late Mr. C. Krishnan.

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THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

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THE ABBOT OF NALANDA

BY THE LATE DR. PAUL DAHLKE.

*(Translated from Buddhistische Zeitschrift, 1919,
By Bertha Dahlke).*

When reminiscences come, they give odour to one, sound to another and to still another a word that falls like an avalanche and threatens to bury him.

Oh, the numerous images that are conjured up by the word "Nalanda". How beautiful is nature in the heart of Ceylon, and yet how sweetly modest in its beauty. To-day, as I suffer under the strain of work—other people's and my own—I long for my peaceful Nalanda, I call to mind my

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first visit there (now many years gone by)—I remember how comfortable I felt when travelling through the island in an ox-cart. Nalanda was then my destination. How happy I felt when I entered the large, well-kept court and was greeted by the genial rest-house keeper! I still see the shading tamarind tree, which seemed to welcome me with equal cordiality. Then there was Dabera, my faithful cook, who gave me here the first proof of his culinary ability. I see him still, lighting a fire with dried cocoanut leaves, standing patiently in the chimneyless, smoke-filled little cookroom, unaffected by the dense smoke, watching only the fire till it blazed up. He was a man of many-sided activities, and in a short enough time indeed, the table was laid, and the white steaming rice placed before me.

Oh, Dabera, my good fellow, we did not quite understand each other then, for I was young and impatient. I understand you better now and should we meet again, it would be in a friendlier way.

Not as cook and butler only did Dabera show his ability but as travelling guide as well. This he proved when he took me through the Alu-Vihara where many centuries ago Buddhaghosha had lived and written his palm-leaf manuscripts. Alu-Vihara is now silent and deserted, save for numerous bats, which have made it their abode.

I once again travel through the many places I visited, till I know not where to stop—there is hot Dambulla and a bare mountain crowned with a rock-temple, calm Sigiriya with its proud fort rock which looms like an eagle's eyrie over the landscape; lovely Mihintale and its Pagoda; Anuradhapura with its woods and magnificent ruins. Then there come before my mind's eye those lakes,

carpeted by lotus flowers—blue and red—and surrounded by trees, through whose branches whisper the cool monsoon winds. And oh the cool splendour of those oriental evenings, the calm pomp of the starlit nights, sublime in the lap of all nature. All this was like the charm of an unseen presence, the keeper of a great silence.

In those still hours there came upon me, stranger than ever that deep longing to see India—India, thou heart of the world, who that has known thee does not long to return to thee as to a long lost home.

I can say but little more. I have spoken of a Nalanda in Ceylon, but the real Nalanda was in India,—that beautiful Nalanda monastery, the Nalanda of Huen Tsiang who tells a noble tale of a pious Abbot.

There among his monks he lived, this Abbot, who had reached a state of holiness, free from desire and for many years free from suffering. Still it once happened that this saintly man was stricken with a malady so painful that it gave him no peace either by day or by night. This lasted for some years, and the Abbot, forgetting in his intense agony, the Buddhist teaching which forbids self-destruction, resolved to take his life. But he was saved from taking that step by the appearance of two Bodhisatvas, who advised him to abstain and to devote himself more ardently to the study of the Suttas. He followed the instruction, and the pain decreased, till soon it disappeared entirely.

And what does this story teach us? Is it not this—that the real Doctrine of Buddha is just there, where it brings practical help and consolation in deed as well as in words. The more ardently it is embraced, the more do the shadows of life vanish, where it gives light within, the more clearly does it show the darkness of illusion. When once the catch net of illusion is broken, reality is

reached. When impulses cease, incarnations cease. Then there is a "no more" which embraces all.

Thus the tale of the Abbot of Nalanda gives us a lesson, a comfort through the ages. It teaches us that to follow the noble Dharma means to be cured of all ailments.



CHINESE ART IN THE YUAN, MING AND MANCHU EPOCHS

BY DR. KALIDAS NAG, M.A., D.LITT. (PARIS)

Between 1211-1234 Northern China was conquered by the Mongols who systematically conquered the Southern Sung empire also between 1234 and 1279. The great emperor Kublai Khan (1259-94) founded the Yuan dynasty which lasted from 1279-1369. He claimed suzerainty over Central Asia, Persia and Russia ; he invaded Japan, though unsuccessfully, as well as Indo-China and Java. He introduced the Nepalo-Tibetan art and Buddhism of medieval India and Tibet but he patronised Confucianism and the art of the Yuan period and tried to carry on the Sung tradition in every respect although there was a return to the realistic art of the Tang period with its animal *motifs* and military subjects. In 1316 Meng-Fu became secretary of the Han-Lin Academy and almost enjoyed the reputation of a Prime Minister. Though he was a conservative Confucian, he possessed a good general knowledge of Taoism and Buddhism. He enjoyed such a high reputation as a calligrapher that "an Indian priest travelled thousands of miles in order to procure a specimen of his handwriting".

Thus the idealism of the Sung school came to be blended with the idealism of the Mongol epoch, as we find in the work of *Chao Ming-Fu* (1254-1322). He was a prince of the Sung family who fraternised with the Mongols and became the favourite artist of Kublai and his successor, Timur or Tamarlane. Kublai Khan (1259-1294 A.D.) was one of the greatest military geniuses of history who conquered practically the whole of Asia. China was the only power which resisted the Mongol advance but China was conquered by Kublai who thus became the master of Continental Asia from 1260 A.D. when he founded the Buddhist-Mongol dynasty (Yuan). Trade routes were opened across the Continental Asia stimulating economic and cultural exchanges and Marco Polo, the Venetian traveller together with his father and uncle served the Great Khan as his officers. Kublai invaded Indo-China, Burma and Indonesia and being a champion of Tibetan Buddhism he invited scholars, artists and craftsmen from Tibet and Nepal through which Indian arts and crafts influenced China. The bronze-caster was then called *Balbochi* or Nepal Man. Chao Ming Fu and Huang Kung Ming were the renowned painters of the Yung period. With art, literature also awakened to new light and novels and drama developed under the patronage of the Mongol Emperors. In one project Kublai was unsuccessful. He failed to conquer Japan inspite of two naval expeditions in 1274 and 1281. From his new capital Khan Baligh (modern Peking) Kublai followed the wise policy of religious tolerance of his ancestors, who sponsored the first miniature Parliament of Religions in their former headquarters of Karakorum (Mongolia). The Mongols, if they were not creative, were cosmopolitan in their sympathies and thus indirectly helped in liberating Chinese genius from the intense

subjectivism of the Southern Sung artists. In 1259 the Mogul emperor Mangu Khan sent Chang Te as an envoy to his brother Hulagu Khan, King of Persia, and on his return Chang Te published a diary of his journey mentioning the rare products of the Western countries. This renewed contact with the West, as in the great age of the Tang emperors, produced the Neo-Tang style of the Yuan period with its special emphasis on the representation of animals as well as of special ethnic types. The horses as well as the horsemen of the Chao Meng-Fu school are admirable in dynamic qualities and the artists display a veritable genius in animal painting, as we see from the works of the Chao school found in Boston, Washington, Paris and London. No less remarkable were their portraits of horsemen: the Mongols of the Gobi, the Kitan of North China, the Turks of Kashgar, the Tangut of Si-hsia, the Tartar ponies of Mongolia, the great horses of Trans-Oxiana combined to form a marvellous portrait gallery. M. Gousset has very aptly observed in this connection: "It is impossible to imagine more accurate ethnographical and historical documents than these representations of the Mongol cavalry which conquered the world." The Yuan emperors were great painters of minor arts and crafts as well for they established a regular studio for carvings in ivory and rhinoceros-horn as noted by Dr. Laufer in his *Ivory in China* (pp. 68): "In this court atelier conches, tables, implements and girdle ornaments inlaid with ivory and horn were turned out for the imperial household." Prof. Pelliot has also shown that many Tibeto-Nepalese artisans, specially bronze-casters (known as the Nepal Man or Balbo-Chi) were imported into China and patronised by the Court. This fresh contact of China with the medieval centres of Buddhism like Tibet, Nepal and North Bengal

(which was the real source of the art inspiration) helped in transforming the war-like character of the Mogul emperors who began to show a definite leaning towards Buddhism. The official religion of the Mongols was Tibetan Lamaism. A great deal of Tibeto-Buddhist art was imported and initiated by Chinese artists in the 14th century. But very few of them survived the violent anti-Mongol reaction of the Ming period. However, the native tradition of Buddhist and Taoist paintings was continued by Wen Hui, Wang Li (who died about 1370) and by Chang ssu-Kung who was a Ming official between 1403-1425. Japanese critics discovered traces of Tibetan influence in the colouring of the Sakyamuni trinity of Chang ssu-Kung. Thus religious painting came to be greatly honoured and Wen Hui, a favourite artist of the 14th century Yuan court, painted hermits, Arhats of a rare mystic quality. With this revival of Buddhism came also a revival of fresco painting. Many of these frescoes, coming from the Chih-li, the Shansi and neighbouring provinces passed into the George Eumorphopoulos collection described by Laurence Binyon and Paul Pelliot. These frescoes were mistaken for Tang creations while really they testify to the Neo-Tang activities of the Chinese artists of the Yuan and the Ming periods. The Ming frescoes reveal feminine grace and ordered composition although they were removed from the earlier models.

THE MING PERIOD—1350-1644.

The end of the Mongol domination was foreshadowed by the revolt of Southern China in 1351 culminating in the expulsion of the Mongols in 1388 from Peking. This assertion of the South in the crisis of Chinese history is significant for the cultural history of China quite apart from political results. This has been demonstrated by my esteemed friend Dr. Hu Shih in his brilliant paper on "The

Chinese Renaissance" (Peking, 1923) which he very kindly presented to me in 1924. With the first barbarisation of Northern China during the 4th, 5th and 6th centuries, the cultural centre of gravity was shifted to Southern China. This age of displacement and disturbance was an age of songs and lyrics. The rude races of the North were makers of heroic and warlike songs while lyrics of love compose the bulk of the popular literature of Southern China. The simplicity and unmistakable beauty of these popular compositions influenced considerably the great poets of the Tang period who tried to conform to the popular style. The greatest poet of mid-Tang period Po-Chu-I is said to have rejected or revised his compositions which could not be understood by an old woman. Chinese prose literature also was influenced at this epoch by the popular preachings of the Dhyana school of Buddhism.

North China was subjected to a second period of barbarisation from the 10th to the 14th century, starting with the Kitan Tartars and ending with the expulsion of the Mongols in 1388. While the result of these barbarian conquests were disastrous from the point of view of Chinese political and social life, they produced "immense beneficial effects on the language and literature of the people". The Mongol edicts and the public documents were composed in terribly barbarised Chinese, Mongol syntax simply clothed in Chinese characters. But the despotism of the classical language and literature was removed with the official suspension of the classical examinations for 80 years (1237-1313). So the greatest writers now had to write with a view to educate and entertain the people. Thus arose the great dramas of Yuan period, written by authors from the lowest stratum of society. This necessity of educating the barbarians as well

as the barbarised population gave rise to a new class of prose literature known as popular histories which soon developed into historical novels and then into novels of all kinds. These crude originals of the Mongol period underwent a series of collective and individual revisions until they appeared in their finished form in the 16th century.

The re-establishment of National Empire with the Ming dynasty (1350-1644) brought back temporarily the severe classical tradition and the new dramas composed by the literati became unintelligible to the majority. Fortunately the novels remained uncontaminated by the reactionary classical influences and continued to develop, although most of the novels (despised as a class and yet profitable as a profession) remained anonymous. The Manchu rulers after their conquest in 1644 allowed the authors to attach their names to the novels. For the last 400 years the Chinese nobles helped in standardising the national language and exerted a tremendous educative influence through their authors who were some of the greatest propagandists and teachers of China.

The Ming dynasty with its first emperor Hung-wu (1368-98) pursued a policy of strict conservatism and narrow nationalism which contradicted the traditions of cosmopolitan China in the 13th and 14th century where we find all languages and religions tolerated under a Pan-Asiatic empire with Turkish, Persian, Tibetan, Nepalo-Indian, Italian and Armenian races fraternising with the Mongols and the Chinese. In 1342 the Mongol emperor received a papal legate in Peking just as his ancestors in the previous century patronised a miniature Parliament of Religions in their ancestral home of Karakorum. These cosmopolitan influences were resisted by the Ming emperors perpetually threatened by the barbarian Tartars.

This timidity infected the Ming art which was erudite but imitative and lacking in creative impulse. Landscapes and portraits were still remarkable but soon degenerated into pretty and dainty trifles, although some of the exquisite ceramic works came from the Ming period. The Ming artists ever looked for their models to the Sung masters and often it is difficult to distinguish between the average Sung and Ming creations. The Ming masters left to art-lovers charming landscapes, perfect paintings of flowers and birds as well as a series of delicate portraits, some even rivalling the school of Holbein: Shen-Chou (1427-1509), the landscape painter, Wen-Cheng Ming (1470-1559), a painter and a poet, Tang-Yin (1470-1523), the renowned woman portraitist, are some of the outstanding artists of the Ming school well represented in the museums of Japan, America and Europe. The last great figure in the art world of the Ming period was Tung Chi-Chang (1554-1636) who rose to be the president of the Board of Rites. For over half a century he enjoyed the highest reputation as a statesman, painter, calligrapher, archaeologist and a writer on art. The following passage will explain his psychology: "From Tang till Sung, the different methods of *wrinkles* are clearly distinguished in the different schools. It is like the five divisions of the Dhyana (Zen) sect in Buddhism. A single phrase, often a single word, is enough to tell the listener to which sect the speaker belongs." According to him the Southern school began with Wang Wei who was the first to use light washes. Tung was the last of the generation of scholar painters. But the creative period was over and Chinese mind turned instinctively to art criticism. The scholar landscape painter Li Lien Fung (about 1600 A.D.) started the famous encyclopædia of Chinese art translated by the French scholar Raphael

Petrucchi, now available to us under the title "The Precepts of Painting the Garden the Size of a Grain of Mustard Seed." The work was continued through the 17th and 18th centuries finally codifying all the academic precepts of art and theories. The supreme achievements of the Ming artists were neither in painting nor in bronzes but in their ceramics which are unique treasures of human art creations unsurpassed by any other school of ceramic artists.

From 1644 to 1912 China was under Ching or Manchu emperors, the two greatest of whom were K'ang-Hsi (1661-1722) and Ch'ien-Lung (1736-1796) who restored the historic frontiers of the Chinese empires by conquering Mongolia, Eastern Turkistan and Tibet. During this period we notice a progressive decadence of sculpture and painting in which we find the mechanical continuation of the Ming styles. But in the department of ceramic art, the Chinese reached the very zenith under the patronage of Manchu rulers who were very sympathetic to occidental artists like the Jesuit Father Castiglione and others. Ch'ien-Lung was a great art-collector and in 1749 was published an exhaustive catalogue of his collection, the *Hsi Ch'ing Ku Chien* which was saved for posterity, thanks to the enthusiasm of Japanese art lovers who published in 1888 exact facsimilies of the original Chinese catalogue in a quarto edition of all the documents in photographic reproduction. In future articles we shall try to bring out this history of artistic collaboration of China and Japan so important in the annals of Asiatic art.

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ARYAN PRINCIPLES

BY BHIKKHU METTEYYA.

*Wealth do some forsake for saving a limb,
Some sever a limb to save a life.
But he that remembers the Dhamma—
Doth sacrifice limb, wealth, life and all.*

—*Mahā Sutasoma Jātaka.*

"Through me may no one suffer", is the constant thought of the devotee of the Blessed One. He is ever mindful of the happiness of every living thing.

His life may be priceless. But he is ever ready to sacrifice it for saving the life of the tiniest thing.

He cannot be expected to live long. At any moment he may sacrifice his life. He gives to the world an ideal. He is a torch of truth, a veritable pillar of light.

The sacred books tell us many tender tales regarding holy men who sacrificed their lives for the Dhamma. Of them, the story of the Ven'ble Tissa is very touching.

For twelve years this Elder had taken his meals in the house of a jeweller of Sāvatti, and the jeweller and his wife had ministered to him as if he were their own son.

Now, one day, as the jeweller sat chopping some meat, King Pasenadi Kosala sent him a precious stone, saying, "shape it well, pierce it, and send it back."

Although his hands were besmeared with blood, the jeweller took the gem, placed it on the cover of the jewell-box and went inside the house to wash his hands.

At that time the Ven'ble Tissa also was seated in the house.

Now the jeweller had a pet heron in his house. Drawn by the smell of blood it went to the spot, and, thinking that it was a piece of meat, swallowed the gem even in the presence of the Elder.

When the jeweller returned and discovered that the gem had disappeared, he asked his wife and his children in turn, "Did you take it?"

"Indeed we did not", replied they.

Thereupon the jeweller immediately concluded that the Elder must have stolen it, and confided his thoughts to his wife.

"Husband, say not so", replied she. "During all these years I never saw a flaw in him."

Then the jeweller asked the Elder, "Reverend Sir, did you take the gem that was here?"

"No, lay disciple, I did not", said the Elder. Whereupon the jeweller said to the Elder, "Reverend Sir, there was no one else here. You and you alone must have committed the theft. Give me back the gem."

As the Elder steadfastly refused to admit that he had taken the gem, the jeweller whispered to his wife, saying, "The Elder must have stolen the gem. I will make him tell the truth even by torture."

"Husband, ruin us not," exclaimed she. "It were far better for us to become slaves than to bring such a charge against the Elder."

But the jeweller replied, "Even if all of us were to become slaves, we can never fetch the price of that gem."

Now the jeweller took a rope, wound it round the head of the Elder and pressed the head with a stick. As the jeweller tortured him thus, blood streamed from the Elder's head, ears and nostrils, and it seemed as if his eyes would pop out of their sockets.

Overwhelmed with pain, he fell prostrate on the floor.

Sniffing the blood, the heron also approached the Elder and began to drink the blood. The angry jeweller kicked it out of the way and the poor thing lay dead.

When the Elder saw that the heron was lying still, he spoke to the jeweller gently, saying: "Lay disciple, please slacken the rope about my head and see whether the bird is dead or not."

Whereupon the angry man replied, "You also will die even as it died."

When he heard that the heron was dead, the Elder said to the jeweller, "Lay disciple, the gem you seek was swallowed by the heron. However, had it not died, I would sooner have faced death myself than have told you what became of the gem."

The jeweller immediately cut open the stomach of the bird and found the lost jewel.

But he was full of remorse at what he did to the Elder. He was full of excitement. His heart was filled with sorrow. He trembled in every limb, and flinging himself at the feet of the Elder, prayed to him, saying: "Pardon me, O Venerable One; what I did I did in my ignorance."

The Elder, who was full of forgiveness and pity, consoled the repentant sinner, saying: "Lay disciple, it was not your fault at all, and neither was it my fault; it is but the fault of the Round of Existence. I pardon you freely."

But, before long, the noble Elder passed into Nibbāna as the result of the torture he had received at the hands of the jeweller.



✓ SOME ASPECTS OF BUDDHIST EDUCATION

BY K. K. MOOKERJEE, M.A., B.T., Dp., Sp. (ENG.)

If we look into the History of Indian Philosophy we come to find that Buddhism exerted a considerable influence not only upon the philosophic thoughts of India and her religious ideals, but also upon the educational side where its influence is very profound and far-reaching.

In a word, Buddhism may be said to have broken down the monopoly and some of the old conservative traditions of the Brahmanic Schools. Buddhism placed both Religion and Education on a more popular basis than Brahmanism. In Brahmanism we come across so many prohibitions, restrictions and limitations in the field of education. Higher learning was strictly always in the hands of Brahman teachers. Higher education in the sense of intellectual development and spiritual advancement, by the study of the Vedas, Upanishads, Grammar, Rhetoric, Philosophy, Religion, Metaphysics, and so on—all this was accessible only to the twice-born castes or Dvijas. The Sudras were as a rule debarred from all this.

Even among the twice-born castes, there were also provisions for different kinds of curricula and courses of studies, and different kinds of vows, observances and ceremonies of initiation to be performed by each caste at the time of entering a student-life. Buddhism, on the contrary, offered facilities for education to all alike—to pupils of all castes and creeds. Education, in modern times, is regarded as the birth-right of an individual, and hence it is meant for the rich and the poor, the high and the low, and for everybody. This is what is known as "Democracy

in Education"—and this ideal was recognised in Buddhist Education. This is also the ideal of 'Mass Education', as advocated in modern times.

Hence we may conclude that in those days of antiquity people realised the importance of mass literacy and advocated the wide diffusion and expansion of education throughout the whole country. This, in fact, is nothing but suggesting in those old days the demand for the growth of elementary schools in our country. We are now all crying for compulsory Primary Education ; but efforts were being made at that time for the rapid spread of education among the masses. We are much surprised to find that the percentage of literacy among the Buddhist population in Asoka's time was much higher than it is now in many parts of British India. The great reformers of education in the Western World—like Vittorino da Feltre, Erasmus, Comenius and others have all been made famous in the history of Education only by preaching the ideal of democratic or universal education, and by bringing the rudiments of learning within the reach of all alike, irrespective of castes and creeds.

The second great contribution of Buddhism to Education is that it founded education on a comparatively more secular basis. Education, they realised, should not be dominated through and through by religious and moral ideals. The Buddhist Monastery became not merely a place where simply religious and metaphysical doctrines were preached and discussed. Even those students who had no ambition to pass the rigid and austere life of an ascetic or who did not intend to pass their whole life in monasteries were also admitted, and they received education for education's sake. They would take part in debates, discussions, meetings, literary gatherings, and so on. It was,

of course, a logical conclusion from Buddha's view of life that for rapid progress in spiritual culture and improvement, a life of retirement from the world and a life of meditation in the solitude of a forest is necessary and advisable. This sort of life was prescribed only for the most earnest. But for the majority patient studies in the monasteries are recommended.

Now, we may pass on to the great Buddhist centres of learning which may be said to be the ancient Indian Universities. We may consider, for instance, the centres like Nalanda, Vikramasila, Odantapuri, Sridhanyakataka, and the like.

The practice of Buddhist education varied much in different countries and at different times; and we have no evidence as to how these monasteries gradually grew up into Universities. We get a valuable picture of Buddhist Education, as it existed in India from the records of certain Chinese Buddhist Scholars who visited India in the 5th and 7th centuries A.D. Mention may be made of the names of Fa-hien (399—414 A.D.), Hiuen-Tsiang (629—645 A.D.), and I-Tsing.

We find in the records of Fa-hien that there existed a Mahayana monastery and also a Hinayana monastery at Pataliputra (or modern Patna.) These two contained about seven hundred monks. He also found a monastery at Tamralipta (modern Tamluk) near the mouth of the river Hooghly.

Nalanda, of course, was the most important Buddhist centre of learning at the time of the visit of Hiuen-Tsiang to India. It was famous far and wide for its learning. Priests and monks to the number of several thousands lived here. From morning till night they were engaged in the discussions of the Tripitaka. If people desired to

enter into this seat of learning and take part in discussions, the keeper of the gate (or better known as Dvārapandita—the gate-keeper of the gate of learning) proposed some hard questions which the entrants had to answer. The position of these Dvārapanditas was just like that of provosts in the residential Universities of Oxford and Cambridge. Many of the fresh entrants were unable to answer the questions and solve the problems placed before them, and consequently they had to retire.

After Hiuen-Tsiang's departure, another Chinese scholar I-Tsing came to India. He stayed at Nalanda which was still a flourishing centre of learning. The monastery had 8 halls and 300 apartments. The land in its possession contained two hundred villages. It is now a modern village (Baragaon), 7 miles from Rajgir. There were 3,000 monks assembled from China, Egypt and other places of Central Asia who studied here and received their free board and lodging. These ancient Universities like Nalanda had their name and fame spread all over the continent of Asia.

The names of persons associated with its royal founders are Sakrāditya, Buddhagupta, Tathāgatagupta, Bālāditya, Vajra and others. The famous teachers mentioned by Hiuen-Tsiang, were Dhammapāla, Gorāmati, Sthiramati, Prabhāmitra, Jinamitra, Jnanachandra, Seelabhadra and others. The renowned scholars at Nalanda as mentioned by I-Tsing were Nāgārjuna (who was later raised to the status of a Bodhisatva), Deva, Asvaghosa, Vasubandhu, Dignāga, Kamalasīla and others. The foreign scholars who visited Nalanda were Hiuen-Tsiang, I-Tsing, Hiuen Chin (who got the title of Prakāsamati), Taon Hi, Srideva, Aryavarman, the great Korean monk, On Kong and others.

Nalanda had the biggest library in India. It was

situated at Dharmaganj (Piety-mart). It consisted of 3 grand buildings called Ratnadāvi, Ratnasāgara, and Ratna-vañcaka. In Ratnadāvi which was nine-storied, there were the sacred scripts called Pragnāpāramitā Sutra and various Tantrik works. The curricula consisted of the Great Vehicle (Mahāyāna), the works belonging to 18 schools of Buddhism, the Vedas, Logic (Hetuvidya), Grammar (Sabda-vidya), Arts (Silpa), Medicine (Cikitsā Vidya), Philosophy (Adhyātma), works on Tantra, and such miscellaneous works as Jātaka, Bhatrihari Sāstra, etc.

According to the statement of Hiuen-Tsiang "The priests at Nalanda were men of the highest ability and talent with great distinction, with their conduct pure and unblameable. They followed in sincerity the precepts of the moral law. From morning till night they were engaged in discussions, the old and the young mutually helping one another. Those who could not discuss questions out of the Tripitaka were little esteemed. Learned men from different countries desiring to acquire quick renown came to enter this University in multitudes. But the keeper of the gate would ask hard questions—many being unable to answer them would have to retire. Seventy or eighty per cent of such would be residents of Nalanda failed to pass the admission test."

Students from all parts of the world came to this place. Persons usurped the name of Nalanda to receive honour in consequence. The names of famous scholars would be written in white on lofty gates. The teaching here was both professoreal and tutorial. The monks and students were occupied in copying manuscripts, which were preserved in the Libraries. The Library study is always more useful than mere lecturing or teaching in the sense of giving

continuous narration and filling or stuffing the minds of students with a huge fund of information.

Next we may say something about Vikramasīlā. Vikramasīlā was situated at Sultanaganj in Bhagalpur. It was founded by Dhammapala in the 9th Cen. A.D. Under his royal auspices 108 Professors taught various subjects here. For about 4 centuries, there was successful work under royal patronage, by a board of 6 members, presided over by the high priest.

Dhammapala endowed it with rich grants, fixing regular allowances for the maintenance of priests and students. There were establishments for temporary residents. A central hall was there, called the "House of Science", having 6 gates which opened on its colleges. There was also a large open space which could accommodate an assembly of 8,000 persons. It was surrounded by walls like at Nalanda. In its front wall, to the right of the principal entrance, there was an image of Nāgārjuna—once the head of the Nalanda University. To the left, the portrait of Atisa was hung. There was a Dhammasālā at the gate outside the wall where strangers arriving after the closing of the gate, were sheltered. Each college was under the guidance of a Dvārapaṇḍita. In Vikramasīlā there were 6 Dvārapaṇḍitas as compared with Nalanda where there was only one. No one could enter here also without first defeating these Dvārapaṇḍitas with controversial debates. Perhaps, each College specialised in a particular subject, with its Dvārapaṇḍita as a principal official. The names of the Dvārapaṇḍitas were Pragñākāramati, Ratnākaraśānti, Vāgisvarakīrti, Naropānta, Ratnavajra and Jñānasrimitra. The courses of study were perhaps less comprehensive at Vikramasīlā than at Nalanda. The most important branch

of learning taught here was the Tantras. Next to Tantras, there were studied Grammar, Metaphysics and Logic.

Next Odantapuri. Gopala, the first of the Pālā dynasty, founded a great monastery at Odantapuri, the ancient name of a modern town of Behar. This was in flourishing condition during the reign of the King Sūrabaladeva of Pāla dynasty.

Srīvanyākataka. The monastery of Srīvanyākataka was on the bank of the Krishna, near Amarāvati in Berar. It was a seat of both Brahmanical and Buddhist learning. It was famous for its learning at the time of Nāgārjuna, an alchemist. This Nāgārjuna was, of course, different from the above Nāgārjuna of Nalanda.

Now in conclusion we might assert that the ideal of a truly modern University was fully realised in these ancient seats of learning. What, after all, should be the ideal of a University? It should not merely be an examining centre but a teaching body.

If we consult the aim, curricula, organisation, method of teaching and discipline in these centres of learning, we are surprised to find all the principles of modern education embodied here.

The aim was nothing but enlightenment—self-knowledge and knowledge of the universe (Buddhatva). Hence the curricula in these places were also very wide, embracing in its scope, Grammar, Rhetoric, Philosophy, Religion and the like, though medicine and Grammar were most emphasised. The method of teaching was oral—by eliciting questions and answers. The most interesting item was their occasional debates and discussions as mentioned before.

With regard to organization, I must finish by saying that the residential system is a very striking feature in these

Universities. We always admire this ideal of Oxford and Cambridge Universities. But this was a striking feature of our ancient Indian Universities.

Last but not least comes the question of discipline and punishment. I should at the very outset state that there was nothing of harshness or rigidity in these systems. Perfect freedom and mutual reverence could be seen there. The teacher and the taught were bound in relation akin to that existing between the father and son. We find also in *Manu Samhita* passages giving the ideas of true discipline. One extract runs thus:—

"The good of creatures should be effected with kind sympathetic means; desiring virtue, one shall use sweet gentle words under the circumstances."

According to *Yāgnavalkya Samhitā* "A preceptor should admonish his pupil without beating him or inflicting any kind of corporal punishment on him. In case of emergency, of course, he may be chastised with a cut piece of rope or with a bamboo-twigg without leaves. A king shall punish a preceptor for chastising his pupil in any other way." *Manu* was in favour of punishment but of a mild type: "A wife, son, servant, brother, or disciple found guilty of an offence should be punished with a chord or with a foliated bamboo stick. They shall be beaten only on the lower parts of the body and never on the upper limbs". In modern education, the teacher does not hold an authoritarian position frequently interfering with the students. His position is just like that of an elder brother—a companion—a guide and a director. In fact in many modern systems of education the very name teacher has vanished. The Montessori teachers are called Directresses; in the Kindergarten system of Fröbel, the instructors are called Benevolent Superintendents. The

teacher is just like a President in a republic having a veto power but he will not exert that too often but keep it reserved only for times of emergency. This is the warm and genial attitude of the teacher to the pupil in New Teaching, and fortunately in Buddhist Education this ideal of true discipline was not lost sight of.

In Buddhist Education, the ceremonies of admission into the academic institutions deserve our special attention. We can have an insight into the ideal of self discipline fostered here. When the student was going to be initiated for the first time, he had to take several vows, saying some prayers. The ceremony was of two kinds: one called Pabbajjā—this was the first act of admission. After this admission the candidate became a *novice*. The other ceremony for full admission was called the Upasampadā.

No one could receive the Pabbajjā ordination till he was 8 years of age, nor the Upasampadā ordination till he was twenty. Respect for superiors was required from the novice, and the chapter, consisting of 10 monks might impose penances for offences, and could even expel a Bhikkhu from the Order in case of a serious offence.

The usual mode of subsistence was for the monks to beg food from house to house. All monks took part in the work of begging but 'the manual labour' in connection with the Vihara was performed by the novices; and the senior members of the community were expected to devote themselves to meditation and to trances, and to learning thoroughly the doctrines of the faith and spreading them abroad in the whole world.

Every Sāmanera (or Novice) was required to choose a Bhikkhu who was a full member of the order as his preceptor (or Upajjhāya or Achārya). A pupil was called Saddhivihārika.

The Upajjhāya ought to consider the pupil as a son, and the pupil ought to consider the Upajjhāya as a father. Thus these two were united by mutual reverence and confidence.

Every student was to be neat and clean, free from disease and debt: he ought not to have been in royal service and he would have to take vows saying:—

Buddham Saraṇam Gacchāmi
Dhammam Saraṇam Gacchāmi
Sangham Saraṇam Gacchāmi

Here the word Sangha is very significant. This term indicates that they formed a strong society where each member was tied to the other by a bond of unity, friendliness and fellow-feeling. And all this shows that the members of this group were in heart and soul students or disciples in the real sense of the term. The word Sisya, disciple as we know, comes from the root Sas which means to *govern*, (Sas + Kyap). Hence the implication of the term Sisya is nothing but self-government, self-discipline and self-control, which were noticed in these disciples.

As a whole, then, we might designate the Buddhist Education as monastic in character, and this follows as a result of Buddha's own life and character and his teachings. But yet we can never call it purely ascetic, for Buddha was strongly against any bodily mortification. This system of education may therefore be called a perfect and ideal system which could possibly be conceived of in those days of Indian antiquity.

CELESTIAL PLANE AND THE GHOST PLANE

Translated by Ven. P. Vajirañāna, Ph.D., and

Mr. B. L. Broughton, M.A. (Oxon.)

(Continued from page 548 of the last issue)

IX.

THE CELESTIAL MANSION OF LIGHT.

When the Buddha dwelt in Sāvatti on a certain full moon day, laymen and laywomen devotees observing the fast day duty (Uposatha-Sila), giving charity in the day time, and in the afternoon taking flowers and perfumes, went to the Vihāra. They listened to the Doctrine until dusk.

A certain woman, reflecting that this was the time for lighting lamps, took the necessary things from her home, lighted a lamp and placing it before the Dhamma seat listened to the Law. Thinking on the karma of offering light she went home delighted at heart. After a short while she died and was reborn in the world of the Thirty-three Devas in a mansion of light. The radiance of her body shone in the ten directions.

One day, Moggallāna, traversing the deva world, having seen that shining one, questioned her thus:

“Standing with a glorious shining
Everywhere in ten directions
You emit refulgent colour.
Whence your wondrous hue of splendour?
Whence such joy, such bliss supernal,
Happiness the heart rejoicing?”

"Pleased at Moggallāna's question
 Thus the shining one responded.
 When on earth I dwelt a woman,
 As the sable night descended
 At the time when lamps are lighted,
 I bestowed a lamp as offering.
 He who at the time of darkness
 Offering of light bestoweth,
 Gaineth such a state of glory
 Such a radiant flowery mansion,
 Every part with light is gleaming.
 This refulgent hue of splendour
 Won I by my righteous karma,
 And my state of joy and rapture.
 Thus I shine with radiant colour,
 From my form the light is streaming.
 I tell to thee, O mighty Bhikkhu,
 I on earth this deed accomplished
 Whence I gained this form of glory
 Lighting all the ten directions."

X.

THE SESAMUM-GIFT CELESTIAL MANSION.

The Blessed One was staying at Sāvatti when a woman of Rājagaha who was pregnant was drying sesamum seeds to make oil for drinking. By reason of a bad karma she was destined to die that day and take rebirth in the world of the waste, the Downfall.

The Buddha observing the world with His divine eye saw this poor woman and thought, "it would be well if I went to Rājagaha and accepted the gift of sesamum seeds that she might thereby make a good karma and win birth

in the Radiant World." In a moment He went to Rājagaha and on His alms round approached her house. The woman having nothing else to offer took a handful of seeds and gave it to the Buddha reverently and with joyful heart. Feeling pity for her, the Buddha saying, "May you be happy," departed.

At dawn she died and was reborn in the heaven of the Thirty-three Devas in a twelve-league golden mansion. Moggallāna, traversing the Radiant world, saw that shining one and questioned her thus:

"Gleaming with a radiant glory
There you stand, O brilliant fairy,
Lighting up the ten directions
Lovely as the star of morning,
Whence your colour so resplendent?
When such wealth and such rejoicing
Charming every beholder?
When on earth you dwelt a mortal
Tell me of your deed of virtue
Winning you this radiant splendour?

"Pleased at Moggallāna's question
Thus the shining one responded:
"When on earth I dwelt a woman
Seeds of sesamum I offered
Unto Him the all Enlightened
Conqueror of all the passions
Him who hath subdued the senses
Him of aspect fair and noble
Sowing ground supreme of merit,
With a heart with joy overflowing
Mine own hand the offering tendered.

From this karma sprang my splendour,
 Wealth and joy in boundless measure
 As I wish are showered upon me.
 I tell to thee, O mighty Bhikkhu,
 This the deed that gave me splendour
 Wrought by me in days aforetime
 When on earth I dwelt a mortal."

XI.

THE CELESTIAL MANSION OF THE LOYAL WIFE.

Once the Buddha was dwelling in Sāvātthi. There dwelt a certain woman who was loyal and dutiful to her husband, accepting his words with reverence, gentle and forbearing, speaking truth and pleasant words, pious and hospitable, given to charity. She died from a certain sickness and was born in the world of the Thirty-three Devas. (The rest is identical with the foregoing story.)

"Pleased at Moggallāna's question
 Thus the shining one responded
 Making clear the fruit of karma
 When on earth I dwelt a woman
 I to wedded lord was faithful.
 As a son is loved by mother
 Thus my wedded lord I cherished
 Never strayed to wanton fancy.
 Measure that I wished from others
 I to others ever meted
 Self controlling e'en in anger
 Never hurtful word I uttered.
 Firm in truth I took my standing
 Hating and eschewing falsehood.

Firm of heart and e'er rejoicing
 Kindly gifts I freely offered
 Glad at heart in fullest measure.
 Thence this lovely bright complexion
 Thence this happiness and glory
 All my heart's desire fulfilling.

XII.

THE SECOND CELESTIAL MANSION OF A LOYAL WIFE.

At Sāvattthi a certain lady devotee observed the Five precepts and performed acts of charity according to her ability. After her death she was born in the World of the Thirty-three Devas.

(The rest is identical with the previous story).

"Mounting to a glorious mansion
 With the pillars of lazuli
 Bright and gleaming heart delighting
 Variegated in its beauty,
 Great in power dwelt the devi.
 Round about a troop of fairies
 Move, in dance and song rejoicing,
 Wondrous powers possessed the devi.
 When on earth you dwelt a mortal
 Say, what act of righteous karma
 You performed that your refulgence
 Shineth over all directions?"

"Pleased at Moggallāna's question
 Thus the shining one responded:
 When on earth I dwelt a woman
 Follower was I of the Buddha.

Never slew I, theft avoided,
 Ne'er my tongue hath uttered falsehood.
 I to wedded vows was faithful,
 Food and drink in bounteous measure
 Gave I with a heart rejoicing.
 Thence this lovely bright complexion
 Thence this happiness and glory
 All my heart's desire fulfilling."

XIII.

THE CELESTIAL MANSION OF A DAUGHTER-IN-LAW.

In the city of Sāvatti in a certain house a daughter-in-law, seeing an Arahāt on the alms round, rejoicing at heart, thought "this is my supreme field of merit," and gave to the Elder a sweet cake she had received as her share. The Elder having accepted the offering and given thanks, departed. She afterwards died and was reborn in the World of the Thirty-three Devas. (The rest as above).

"With thy radiant splendour, devi,
 Thou dost lighten all directions,
 Lovely as the star of morning
 Whence this radiance, whence this glory,
 Happiness the mind rejoicing?
 I ask of thee, O mighty devi,
 When on earth you dwelt a mortal
 What your deed of righteous karma?
 Whence this radiant hue resplendent
 Shining over all directions?

"Pleased at Moggallāna's question
 Thus the shining one responded

Making clear the fruit of karma:
"When on earth I dwelt a mortal
In the household of the father
Of my lord I dwelt as daughter
I behold a noble bhikkhu
Conqueror of all the passions
Gentle and of aspect kindly.
Pleased at heart a cake I offered
Mine own hand the gift bestowing.
Half my share as alms bestowing
In the garden of Rejoicing
Now I taste celestial pleasures.
Thence this lovely bright complexion
Thence this happiness and glory
All my heart's desire fulfilling."

XIV.

The second Daughter-in-law's Mansion is the same as the former except that the gift to a bhikkhu was sour gruel.

(To be continued)



THE LATE MR. C. KRISHNAN

The death of Mr. C. Krishnan, which occurred at his residence in Calicut, on 29th November 1938, at the age of 71, has removed a leading figure that occupied a front rank in the public life of Malabar for nearly three decades. Mr. Krishnan was born in a rich and aristocratic Thiyya family at Mullesserry near Chowghat in South Malabar on 11th June 1867. After finishing his College education in Calicut and Madras, he set up practice as a High Court Vakil at Calicut in 1903. But within a few years Mr. Krishnan gave up his practice at the bar and turned his attention to public activities. In 1908 he founded the Calicut Bank, Ltd., and was its Managing Director till 1936. In 1913 he started the "Mitavadi" to champion the cause of the downtrodden communities and under his able editorship the newspaper occupied a unique position among Malayalam journals till it stopped publication about four months back.

Mr. Krishnan was the first non-official President of the Calicut Taluk Board and occupied that position for 10 years. He was a member of the Malabar District Board, the Calicut Municipal Council and the President of the District Temperance Propaganda Committee, Malabar. He was also a member of the Madras Legislative Council from 1930 to 1936. Along with the late Sir M. Krishnan Nair, Mr. Krishnan played a prominent part in the tenancy reform agitation in Malabar which resulted in the passing of the Malabar Tenancy Act of 1930.

Mr. Krishnan was one of the most respected leaders of the Thiyya community and presided over the annual

sessions of the S. N. D. P. Yogmas of Travancore and Cochin four or five times and he was the president of the Malabar Thiyya Association. The late Sri Narayana Guru, spiritual leader of the Thiyyas, appointed him as "Dharma Kartha" of the Swamy's religious institutions in 1919. Mr. Krishnan was also the leader of the Buddhist movement in Malabar and built a Buddhist Shrine in Calicut. His interest in Buddhism is seen as early as 1914 when he went on a tour in North India. He enjoyed the confidence and friendship of the late Rev. Anagarika Dharmapala, founder of the Mahabodhi Society and was well-known to Buddhist leaders in India, Ceylon and Burma. The Mahabodhi Buddhist Mission which reached Malabar on 23rd August, 1935, from Ceylon was welcomed by Mr. Krishnan and the Anuradhapura bodhi tree brought from Ceylon, was planted by him in the premises of the Mission at Calicut which was given by him free of rent. He took a keen interest in the Mission's activities in Malabar. A man of strong convictions and many-sided activities, the death of Mr. C. Krishnan has created a void in the public life of Malabar which is difficult to fill.

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CORRESPONDENCE

To

The Editor, Maha-Bodhi.

AN ANSWER

Sir,

In "The Coming Epoch" by T. L. Vaswani, The Maha-Bodhi Journal for July and August, 2482, it is stated that ; "A new spirit is needed, not merely a new political reform." A reform naturally follows a spiritual awakening and it may be of interest in this connection to know what happened in Denmark. This little country, one of Europe's smallest, is in reality a democracy. What Vaswani describes as necessary for an ideal social betterment is exactly what restored Denmark.

In the first half of the last century Denmark retrograded and was on the verge of a moral and financial bankruptcy. Ninety per cent. of the peasants, the country being mostly agricultural, were serfs on the estates of the landed proprietors, when out of a dead churchianity a man by the name Grundtvig arose who taught something living. With Vaswani he realized: "The peasants may yet save us." "Let us begin to educate the grown ups," he said, "we have no time to wait for the children" and rural boarding schools, never heard of before, sprang up all over the country. Grundtvig had no school of his own, but he inspired others to start them: "Take the country boy and girl for three months in the winter and from the time the seed is sown until harvest time and teach them. Give them self confidence, love for their country and a living religion."

These were Grundtvig's words and the young people crowded the schools. All instruction was given through lectures and discussions. "If your pupils get sleepy"

Grundtviz said, "stop short and let them sing." This gave the name, the Singing Schools, by which Europe knows them. They worked, the boys and girls returned full of ambition. They realized the country was theirs. They wanted to rule it and they did. In a short span of years the peasants forced their way into the lower house and before a life time had passed they had conquered the upper house. These sons of the country knew what was needed. They opened modern schools for the adult as well as for the child. Agricultural schools for both small and large farms still flourish and are one of the reasons why Denmark has the highest reputation as leader in agriculture. The landed proprietors had to give in to their former tenants and ninety per cent. of the farmers have now their own farms.

One of the greatest reforms which followed was the introduction of the co-operative system. It began in England, but Denmark brought it to the highest development. The producer and the buyer alike have their co-operative stores and societies. Graft is minimized and honesty becomes a necessity.

The whole reformation has been a peaceful, scientific revolution. Happy home conditions have developed which India among other countries should bring about. Buddhism once made India great and the revival, hand in hand with the awakening nationalism, ought to bring about the New Civilization which Vaswani says "should be essentially simple and spiritual."

GUDRUNE FRIIS-HOLM, M.D.
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THE GREAT GURU PADMASAMBHAVA OF TIBET

and

BUDDHIST RELIGIOUS DANCING BY TWO EASTERN EUROPEAN
MEMBERS OF THE HOLY LAMA SANGHA

(Continued from page 458 of the October 1938 issue).

The Tibetan mind became purified with the spirituality of Padmasambhava and the powerful waves of his psychic energy, which stimulated religious development and greatly assisted the aspirants seeking Buddhist Enlightenment. Padmasambhava won great distinctions in Tibet and developed among Tibetans a taste for Mahayanic art. The building of the celebrated Samyeling monastery in Tibet, the treasury of the modern Lhasa Government, was accomplished under Padamasambhava's supervision. Buddhism, persecuted in India, came in Tibet into full life. The holy Lama-Sangha sprung up to develop Buddhism and a new technique in Tibetan surroundings rapidly effecting a renaissance in Indian art.

Mahatcharya Padamasambhava had 25 principal and very carefully tested disciples, each of whom possessed mystic or *yogic* powers and a divine secret science called by the Tibetans *Trongjug*. Man, inflamed with love of the worldly life, does not know that the mind within him is the source of the most transcendental aspect of the secret lore concerning supra-mundane consciousness. But the student of Buddhism, into whose heart the guru's teachings have entered, is like unto one who has been made to see a treasure within his reach but unnoticed. Padmasambhava imparted his secrets to all the 25 of his

principal and faithful disciples. Accordingly, it is assumed that they became, both mentally and physically, the most fearless of *yogins*.

Mahayana Buddhism makes no discrimination on account of sex: a woman can share with man the glory of the Buddha dharma and, if spiritually qualified, aid in its dissemination. Guru Padmasambha's chief female disciple in Tibet was Tsho-Gyalma (the Conqueress of the Lake), called by her disciples "the Great Bliss-Confering Lady," in recognition of her yogic power to confer the Buddhist Enlightenment. Padmasambhava himself called her the one deeply versed in the knowledge of the "Space of Truth." A princess of the Punjab was another female disciple of the precious Guru.

At the end of fifty years, since his first arrival in Tibet, in the middle of the eighth century A.D., Padmasambhava disappeared miraculously, and is said to have entered the Nirvanic State.

One must know Mahayana Buddhism to understand Padmasambhava, and also understand Padmasambhava to know Mahayana Buddhism.

Guru Padmasambhava, worshipped in Tibet as second only to Buddha, is generally represented seated on a lotus with the legs locked, the right hand brandishing the *dorje* or thunderbolt of Indra, and the left holding a human skull symbolizing renunciation of the world, in virtue of which Padmasambhava bestows success in Yogic and in Tantrik Buddhist practices. Padmasambhava, the Crowned One, wears a peaked cap like a lotus flower in bud and with the left arm pressed against his breast a stick called *Khatvanga* which he is believed to have invented. If painted, Padmasambhava is clothed in a long red gown and often accompanied by his two famous disciples.

The birthday of Padmasambhava is celebrated by common consent in Tibet, Mongolia and Manchukuo with a heartiness evoked by no other festival. Buddhist priests beat upon their drums, clash their cymbals, ring their bells and call upon Padmasambhava by name to assist them. The birth of Padmasambhava which Tibetans, Mongolians and Manchus celebrate, marks a break in the order of nature. To the millions of Mahayanists it means the raising of their common flesh to the height of the Clear Light and immateriality. Wisdom is the most cherished possession of mankind. Wisdom is the one thing that every Buddhist craves for. The priceless gift of Buddhism neither riches nor industry can buy, but the humblest Buddhist monk has it.



46th ANNUAL GENERAL MEETING OF THE MAHA-BODHI SOCIETY IN INDIA

The 46th Annual General Meeting of the Indian Maha Bodhi Society was held at the Society's Head Quarters in College Square, on Thursday, the 20th December, 1938. In the absence of the President, Sir Manmathanath Mukerji, Kt., Mr. Rajah Hewavitarne, one of the Trustees, presided. Their was a fair attendance of members including those who had come from Ceylon.

The General Secretary read the Annual Report and the audited statement of accounts which were duly passed. The following office-bearers were elected for this year.

Patrons :

- H. H. The Maharaja of Baroda,
- H. H. The Maharaja of Bhutan,
- H. H. The Maharaja of Sikkim,
- Seth Jugol Kishore Birla,

President :

Sir Manmathanath Mukerji.

Vice-Presidents :

Maha Pandita Rahula Sankrityayana,
Consul General for Japan,
Consul General for China,
Hirendranath Dutta, Esqr.,
Senator U Thwin.

General Secretary & Treasurer :

Devapriya Valisinha, Esqr.

Asst. Secretary :

Rev. M. Sangharatana.

The following resolutions were passed unanimously :—

1. Resolved that this meeting places on record its deep regret at the continued indifference of the Government to the demands of the entire Buddhist world for the control of the Buddhagaya Temple, the most sacred shrine of the Buddhists. In view of the fact that it is now within the jurisdiction of Provincial Governments to settle such questions and further in view of the fact that the leaders of the Indian National Congress have repeatedly assured the Buddhists that this question would be settled when they came into power, now that they have been in office over a considerable period, this meeting requests the Congress Government of Bihar to take immediate steps to introduce necessary legislation to vest the management of the said temple in a Committee of Buddhists.

2. This meeting whole-heartedly supports the application made by the British Maha Bodhi Society for the grant of the relics of Sariputta and Moggallana, the two chief disciples of Lord Buddha, which are now lying in the Albert and Victoria Museum, London, so that they may be enshrined

in the proposed Vihara in London for the Buddhists to worship. In view of the fact that relics of Lord Buddha discovered in India have been given freely to the Buddhists, this meeting earnestly hopes that the authorities in England will follow the same reasonable attitude towards the relics of the two chief disciples of the Buddha.

3. In view of the fact that both Buddhists and Hindus observe the birthday of Lord Buddha as a day of worship and religious duties, this meeting requests the Provincial Governments, District Boards and Municipalities all over India to declare the Full Moon Day of Vaisakha a public holiday.

4. In view of the manifold services rendered by the late Ven. Sri Devamitta Dharmapala, founder of the Maha Bodhi Society to this city of Calcutta by erecting the Sri Dharmarajika Vihara and by spending nearly forty-five years of his life in it endeavouring to spiritualise the life of the people, this meeting requests the Corporation of Calcutta to name one of the streets after him.

It is further resolved that Mr. Naresh Nath Mukerji, Councillor, be empowered to take up the question with the authorities concerned.

5. Resolved that in view of the yearly increase of Buddhist pilgrims visiting their sacred places in Northern India, this meeting requests the Provincial Governments within which they are situated to earmark adequate funds to give them all necessary facilities.

6. This meeting places on record its high appreciation of the unparalleled generosity of Raja Baldeodas Birla and Seth Jugol Kishore Birla who are spending vast sums of money in building Buddhist Temples and Rest Houses in different parts of India and conveys to them the grateful thanks of the Buddhists all over the world and wishes them long life and prosperity.

BOOK REVIEWS

A Buddhist Bible—Edited and Published by Dwight Goddard, Thetford, Vermont, U. S. A., Pp. 677. Price not given.

This is a compilation of sutras and other selections from various Buddhist sources, viz., Pāli, Sanskrit, Chinese, Tibetan and an attempt to give in one volume the main teachings of Buddhism. It is a mine of knowledge and gives food for deep thought and reflection, and contains noble words of the Buddha such as:—

The true Samana lets his mind pervade all the quarters of the world with thoughts of Love. "If a man bestowed in charity sufficient to fill the great universe, and another, having studied and observed even a single Sutra of the Scripture, explained to others, his merit would be by far the greater.

"Tathagatas and Buddhas look upon sentient beings as beings of their sameness and cherish no conception of separateness."

"If the Nirvana is free from form, how can it manifest itself as form?"

Reply:—

"The Nirvana is the very Essence of all sights and forms."

"If a disciple has the true understanding of mind Essence and concentrates on that, he needs to do nothing further, but to quietly wait for the unfolding of Enlightenment and Nirvana." "The devotee must practice compassion and earnest desire that all sentient beings be brought to Nirvana, and that all his merits may be devoted to that end."

The advantages of practising the path of the Buddha are very great, viz., the protection and support of the Bodhi-satvas; the absence of fear; intuitive understanding; absence of doubt; the disappearance of karmic hindrances; the

ceasing of desire ; increase in wisdom ; courage and serenity in the face of life and death and the attainment of Samadhi. The above are selections from Pāli and Sanskrit sources.

The selections from the Chinese sources begin with the Teachings of Tao-Teh-King.

The Infinite is here named Tao, which is invisible but permeates everywhere, it is the unfailing source of all things, it is in fact Nirvana.

In the Chapter on Dhyāna we are told that this is the most important path towards Nirvana, for here wisdom and goodness go hand in hand.

"Should anyone having committed crimes and thus come into great agony of spirit, earnestly desire purification, there is no better way than the practice of Dhyāna."

The chapter on the sixth Patriarch of the Dhyana Sect is particularly interesting. It gives a short biography of this learned Master. Of his many noble sayings we quote a few : "The self-nature cannot be annihilated."

"On no account should we allow circumstances to affect the functioning of the mind."

"If you understand that the Buddha speaks no words, then will the Lotus blossom from your mouth."

"Truth is inscrutable and ineffable. But the Lotus blossoms and radiates its perfume."

The selections from the Tibetan sources give us the life and hymns of Milarepa, and a wonderful life it was,—voluntary poverty to the extent of nakedness and utter starvation, while yet the speech of the Diamond Lotus flowed from his lips. His meeting with his sister, after years of separation, presents a pathetic scene.

He passed away at the age of eighty-four, fully enlightened and filled with the blessing of unchanging peace, in A.D. 1135.

The Selections from Modern Sources bring us to Yamabe and Goddard. We read the articles, "The Homeless Brothers" and "Practising the Seventh Stage."

"A Buddhist Bible" is an excellent publication. It certainly is a book that should be widely read.

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Zoroaster—By Prof. A. K. Wadia, published by G. A. Natesan & Co., Madras, price As. -/12/-.

All who are acquainted with Professor Wadia, either personally or through his pen, know him to be an erudite scholar, and the publication in question is but another proof of this.

This book, though small, gives us a thorough idea of the teaching of the great Iranian sage as well as an interesting biography of him.

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Prayers, Praises and Psalms—Translated by Dr. V. Raghavan, M.A., Ph.D. Published by G. A. Natesan & Co., Madras, price Re. 1/4/-.

This is a compilation of selections from the various Indian Shastras, giving the original in Devanagari with the English translations. The Foreword is by Mahatma Gandhi, who says: ". it enables us to know how our ancestors prayed . . . and in what words they derived solace in the hour of their trial."

Der Buddhismus—By Helmuth von Glasenapp, published by Atlantis—Verlag, Berlin.

This is a voluminous publication written in German. The author, an erudite scholar, goes deeply into the matter and traces the history of Buddhism in all those Asiatic lands in which it exists, giving detailed accounts of different Sects. There are numerous illustrations.

The book written in that scholarly, classic German, which so well blends in with its subject matter, is an extraordinary production, and it is the more pity that it can be read in the original by but few people in India.

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India's Quest for Reality—By R. J. Jackson. Published by the Buddhist Lodge, London, 37 South Eaton Place, S.W.1. A booklet of 47 pages, price not given.

It contains a general survey of the Indian Philosophies, leading up to Buddhism. The book is well written and clear in its exposition, and will be of help to beginners in the study of comparative religions.



NOTES AND NEWS

Our New Volume.

With this number we enter the 47th year of our existence as an organ for the propagation of Buddhism all over the world. Forty-seven years constitute a long period in the life of any periodical, but the foundations of this journal have been laid so strong that we hope to continue serving the cause of Buddhism for many more years to come. We are, however, not satisfied with our present status. We want to see this organ become the mouthpiece of the entire Buddhist world and the most authoritative vehicle for the expression of Buddhist thought and culture. To do this we require the co-operation of our readers. We want them not only to continue subscribing to it but also help us in getting others to do the same. If each of our subscribers get at least *two* new subscribers, we could effect greater improvements. May we, therefore, appeal to all our subscribers and friends throughout the world to make it a point to send at least two new subscribers within March next. This is not an impossible task for our supporters and we trust our appeal will have a ready

response. Forces of violence and disorder are rampant throughout the world and the only way in which we could combat them is by spreading Buddhist ideas of peace and compassion. We hope our readers will join in this work by increasing the circulation of this journal.

We wish our contributors, readers, and other friends a very happy new year.

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Mr. C. Krishnan's Death.

By the death of Mr. C. Krishnan, the veteran Buddhist leader of Malabar, Buddhist India has lost one of its active workers whose place it will be difficult to fill. The largest number of new adherents to our faith is in Malabar and Mr. Krishnan must be given the credit of having played the leading part in bringing about this result. Not only as a Buddhist leader but also as a public worker, Mr. Krishnan served his Province with great devotion which won recognition from his countrymen. In whatever capacity he served his country—whether as a Legislator or as Chairman of a District Board, whether as the Managing Director of a Bank or as an Editor of a paper—the one thing which stood prominent was his utter sincerity and self-less devotion to his duty. He may truly be said to have lived the ideal Buddhist layman's life and his death is an irreparable loss not only to the Buddhists but also to the Province in which he lived and worked. We express our deepest condolence with the bereaved family.

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Aniccā vata Sankhāra.

Annual General Meeting of the Maha Bodhi Society.

The 46th Annual General Meeting of the Indian Maha Bodhi Society was held at its headquarters on the 20th

December, 1938, under Chairmanship of Mr. Rajah Hewavitarne, one of the Trustees, who had come from Ceylon. After the Annual Report and accounts were read and carried a number of important resolutions were passed. They are published on another page.

Lectures at The Maha Bodhi Hall.

During the last month a number of very interesting lectures were delivered at the Maha Bodhi Hall under the auspices of the Maha Bodhi Society and the International Buddhist University Association. Bhikkhu Dhammapala (formerly Mr. Van Zeyst), Dr. Kalidas Nag who returned from his tour in Australia, New Zealand etc., Prof. Sinclair of the Hawaiian University, Pt. Ajodya Prasad of the Arya Samaj, Prof. Harlow of the Smith College, U. S. A., A. B. Govinda, General Secretary, I. B. U. A., and Pt. Girish Chandra Vidyavinode were the speakers.

The following were the subjects:

UNDER THE AUSPICES OF THE MAHA BODHI SOCIETY

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| 9th December. | Pt. Girish Chandra Vidyavinode on "Buddhism in Orissa". |
| 16th | " Dr. Kalidas Nag on "Indian Culture in Oceania". |
| 19th | " Pandit Ajodya Prasad on "Buddha's Message to Modern World". |
| 20th | " Bhikkhu Dhammapala (formerly Mr. Van Zeyst) "Buddhism and Modern World Problems". |

UNDER THE AUSPICES OF THE INTERNATIONAL BUDDHIST UNIVERSITY ASSOCIATION

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| 9th December. | Anagarika B. Govinda on "Buddhism in Tibet". |
| 19th | " Prof. M. G. Sinclair on "Oriental Culture in Hawaii". |
| 26th | " Prof. S. R. Harlow, Smith College, U. S. A. on "The Influence of modern Science and Psychology on Religion." |

Art Exhibition.

Anagarika B. Govinda, General Secretary of the International Buddhist University Association, held an exhibition of his paintings at the School of Oriental Arts, Calcutta, during the month of December. The Exhibition was opened by Sir Edward Benthall, President of the European Association. The exhibits were much appreciated by the numerous visitors.

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Buddhist Pilgrims.

The second batch of Buddhist pilgrims to the Sacred Places in India led by Mr. Raja Hewavitarne, Member, Ceylon State Council, arrived in Calcutta on the 20th December. The party which numbered 86 included some prominent Buddhist of Ceylon. Messrs. R. M. Peries, and P. Richard (two of our life members) and Mrs. A. S. F. Wijegooneratna, one of the life subscribers of the Maha Bodhi Journal, were among those in the party.

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Editorial Board of the Maha Bodhi.

Revd. Seelabhadra who was ordained as a Bhikkhu at the Mulagandha Kuti Vihara sometime ago has joined the editorial board of the Maha Bodhi Journal from this month. We welcome him to the Board as we feel confident that his collaboration in the work of the Journal will help us in making further improvements.

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THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

*"Go ye, O Bhikkhus, and wander forth for the gain
of the many, for the welfare of the many, in compassion
for the world, for the good, for the gain, for the welfare
of gods and men. Proclaim, O Bhikkhus, the Doctrine
glorious, preach ye a life of holiness, perfect and pure."*

—MAHAVAGGA, VINAYA PITAKA.

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THE LIGHT OF THE DHAMMA

Above the welter of the world's wild foam,
Light of the Dhamma, there aloft it stands,
Shining serene o'er many times and lands,
A light to guide the worn world-wanderer home!
For wheresoe'er, however far they roam
Over Samsara's sea where treacherous sands
Would make them shipwreck, and false siren hands
Draw to their doom the voyagers who would come
To haven safe, they find that light a guide
Like to none other. Yea, it stands so high
That naught can dark its rays; nor any tide
Of the world's fierce waters tear it from that sky
Where, beaming forth in splendour evermore,
It lights each pilgrim to the Other Shore.

J. F. McKechnie.

TURN INWARD

By A. C. ALBERS

Live in the heart; all outward scenes are but a flickering show. Like a fleeting cloud they come and vanish. Men try to keep them, only to find that as changes the wind, so they too do change their course and then disappear.

But in the depth of the heart there is that which endures. Silence! Seek the inner chamber and find your peace, your strength and your power. Open your inner being to the light, and gently, very softly it will enter, till it grows to a mighty power and illumines the inward being with a glorious flame.

We speak too much. We require more silence. We must rely on our own strength, and when we formulate a plan, we should be silent about it and strengthen it with thoughts of determination, before we speak of it to any one and then only to those who are directly concerned in the matter. Much harm is done by careless talking.

Silence is the great medium that carries us to the Infinite, and the best time for this silent opening of the heart is the hour of dawn.

Then to lie quite still and open the consciousness to the inflowing of the spiritual forces, is an experience that is wonderful. It cleanses the heart and, remarkable to say, the body as well. It will gradually transform a sickly constitution into a strong and healthy one. It gives vigour to do the work of the day before us, and it lifts the mind into purer strata of being. It brings a happiness that is pure and filled with simplicity. It gives us a sense of union with

all that is, till we see ourselves reflected in all beings, and this brings us to a state of tolerance and forgiveness towards the many wrongs we see. We then no longer condemn the wrongdoer, but even as we pity the wronged, so do we pity him.

The paltry barriers of caste, social superiority and wealth fall to the ground, as fell the walls of Jericho, when Joshua sounded the trumpet. We are gradually drawn into an atmosphere vast and glorious, which ever expands till its horizon vanishes into the infinite.

And is it not a thing to marvel at that people will lament and run to places wild with excitement, just to intoxicate their senses for the hour, only to feel a miserable reaction afterwards,—when we have within us the gate that will open at our touch and lead us to infinite glory?

We need not therefore change our appearance before the world, we need not speak of the inward experience. It will tell its own tale.

Again, if your day is a busy one, go through the same exercise before closing your eyes in sleep. Begin by thinking over the day that is past. Has anyone done something to vex you or even tried to harm you? Place him before you in your mental vision, and send him thoughts of forgiveness, and inwardly whisper, "Peace, love, good-will". If you repeat this again and again, the result will not fail, harmony will rule and while thus speaking to him in your mind always remember that you and he, that wronged you, are one in essence. For, as the water in a can is one in substance, but is sprinkled over the lawn in many small streams, so are we all one in essence. We isolate ourselves by thoughts of race and colour, education, degrees, titles etc. And yet what little things they really do become to one who has once touched on the Essence of Being, the Force Nirvanic.

Thus will your consciousness expand ere sleep descends upon your eye-lids and closes them for the night. But it is only the body that requires this relaxation.

The cares that beset the day find their solution. There would be no despair, no suicide if this rule were carefully followed. We close the door of our own well-being by fretting and worrying. There is work for all of us, even here in this land, where we hear so much of unemployment. The villages are calling for workers ; they need teachers, bands of them,—male and female. Let the young and able fortify themselves with the methods here given, and go forward in the service of their fellow men, teaching them the principles of daily life,—sanitation etc., and add to it the instruction of the development of the inward life, which is no new lore, but as old in the land, as this land of Bharatvarsha itself. Success is sure to come, for,—“As the shadow follows the substance, so follows the deed the doer”. “We do not want luxuries, we want to serve.” Let this be the motto, and the daily wants will never remain unsupplied, while the character will grow stronger with every effort, and thus prepare the man for ever greater and nobler service. Hold on to the Highest, the lesser will follow of its own accord.



CONQUER THE BAD BY GOODNESS

BY BHIKKHU METTEYYA

Once upon a time, the devotees of Sāvatti banded themselves together and gave alms to the sangha presided over by the Lord Buddha. And one day, the Lord Buddha, in preaching the Dhamma to them, said:

"Lay disciples, here in this world a certain person gives alms, but invites not others to partake of his merit; he, when reborn, is blessed with wealth but not retinue.

"A second person gives not himself, but he urges others to give and delights when others give; he, when reborn, is blessed with retinue, but not wealth.

"A third person does not give, and does not urge others to give; he, when reborn, is blessed neither with wealth nor retinue.

"But a fourth person both himself gives and urges others also to give; he, when reborn, is blessed with both wealth and retinue."

Now a certain devotee who sat listening to the Law thought to himself, "This, indeed, is a most wonderful thing! I will straightway do deeds of merit which will bring both these blessings."

Accordingly he said to the Master, "Pray, Lord, accept our offering of alms to-morrow."

"Lay disciple, how many monks do you need?" inquired the Lord Buddha.

"The whole Congregation of Monks presided over by the Lord," said the devotee.

The Lord consented.

Glad at heart, the lay-disciple entered the village and went hither and thither, proclaiming, "Mothers and fathers,

I have invited the sangha presided over by the Lord Buddha for to-morrow. Let each provide for as many monks as he can; give rice and whatever else be needed for making rice-porridge and other kinds of food. Let us do the cooking in one place and give alms in common."

Now a certain treasurer heard him urging the people to join him in giving alms, and entertained hatred against the pious lay-disciple, thinking to himself, "Here is a fellow who, without inviting only as many monks as he could himself feed, goes about asking the whole village to give alms." And when the lay-disciple had come to the door of his shop, he said to him, "Fellow, bring hither your vessel." Which the devotee did.

Now, with great contempt the treasurer took a few grains of rice in his three fingers and gave them to the pious lay-disciple; similarly with green-peas and kidney-beans.

Now as the three fingers are like unto the stamp of the cat's foot, ever after this incident the treasurer was known by the name of Catfoot, *Biḷālapāda*. Likewise, in presenting ghee and jaggery also, he dribbled out his offering drop by drop, and pellet by pellet, giving only very little.

The lay-disciple, although he put the offerings which the rest gave to him together, placed apart by themselves the gifts made by the treasurer. When the treasurer saw the well-meaning lay-disciple do this, he thought to himself that there must be some hidden reason for doing so and sent a servant, saying, "Go, find out what he does with gifts made by me."

The benevolent devotee took the offerings with him, and saying, "May the good treasurer receive a great reward," put two or three grains for making porridge and cakes and put the remaining two or three grains into

another vessel full of rice to be boiled. The green-peas, the few seeds of kidney-beans, the drops of ghee and jaggery-pellets also he distributed in all the vessels, expressing the same wish. The servant also returned and told the treasurer what the lay-disciple had done, still the treasurer's heart was hard, and he said to himself, "If that fellow is to blame me in the midst of the assembly, I will stab him and kill him the very moment he takes my name upon his lips."

The following day the treasurer hid a knife in a fold of his inner garment and going to the refectory, stood there with murderous intent.

Presently, the Lord Buddha also came, accompanied by the Brethren. When the Master and the Brethren sat down, a great peace pervaded the whole place. And then the lay-disciple saluted the Blessed One reverently and said to Him:

"Lord Buddha, at my request these faithful brethren and sisters have presented these offerings to You. All those good people whom I requested to give have given rice and provisions according to their ability. May all of them receive the highest blessing."

When the treasurer heard this, his heart became very soft. "I came here with murderous intent," thought he to himself, "even to stab the lay-disciple if he uttered my name by way of blame saying, 'so and so took a pinch of rice and gave it to me'. But, contrary to my expectation, he wishes the highest blessing for all, for those who measured out their offerings in pint-pots and those who, sarcastically, gave by the pinch. If I do not beg so good a man as this lay-disciple to pardon me, the very gods will punish me". And straightway he fell at the feet of the lay-disciple and said, "Forgive me, master."

"Treasurer, what does this mean?" asked the lay-disciple. Thereupon the treasurer related the whole story.

The Lord Buddha also, seeing this act, asked the giver of alms, "What does this mean?" Therupon the lay-disciple related the whole story beginning with incidents of the previous day.

Then the Master, looking at the treasurer with loving eyes, asked him, "Is it so, treasurer?"

"Yes, Lord," replied the treasurer.

Thereupon the Master said to the treasurer in His divinely sweet voice, "Lay disciple, even a small gift must not be looked upon with contempt, saying,—'It is a mere trifle.' An offering made to the Buddha or to the Congregation of Monks presided over by the Buddha must never be regarded lightly, saying, 'It is a mere trifle'. For wise men who perform meritorious deeds will, in the course of time, become filled with merit, even as the open vessel is filled with water, gradually."

On that occasion the Blessed One pronounced the follownig stanza also:

Scorn not the smallest good deed, thinking,

"The reward will not return nigh unto me."

*For the water-vessel is filled by the falling of one
drop of water after another ;*

*Even so the wise man becomes filled with good,
though he gather it little by little.*

When the Master had preached this verse, the treasurer became a saint.

THE MIDDLE WAY

BY JAMES ARTHUR.

1. *Both Old and New.*

Instead of a new interpretation, I might as well have written an esoteric explanation. Both expressions are liable to misunderstanding, but the former probably the least. Something new, in its ordinary sense, implies it was not there before. The meaning I am giving to the Buddha's word has, however, always been contained in it, though not brought to light before, at least not in the southern school. But northern Buddhism has always been aware of it. Just such an inner, hidden meaning, not obvious to everybody, is indicated by the word esoteric (Gr.-*eso*-inside). But esoteric in these days has come to be associated with the mysterious rather than with the mystical (Gr. *myein*—to close the eyes), *i.e.*, that which is a closed book for the outer sense, that which cannot be read by the spiritually blind, but only by the inner eye of a deeper understanding. It is the concealed as contrasted to the obvious. Though esoteric would therefore have been perhaps the correcter term, still I have finally chosen "new" as less pretentious and dogmatic for a title, leaving as it does some room for speculation whether the old might not perhaps be better, the "old" here taken in the sense of Pali Buddhism. For, as we shall see, my interpretation is at least as old as Mahayana Buddhism.

As explained by the Buddha in his First Sermon, the Middle Way leads one between the two extremes of hedonism and asceticism, of self-indulgence and self-torture, of

pleasure and pain. "There are two extremes, Mendicants, which he who has given up the world ought to avoid (*na sevitaḅbā*). First, a life given to pleasures, devoted (*anuyoga*) to pleasures and lusts; this is degrading, sensual, vulgar, ignoble, and profitless. Second, a life given (*anuyoga*) to mortifications (*attakilamatha*); this is painful, ignoble, and profitless. By avoiding (*anupagamma*) these two extremes, Mendicants, the Tathāgata has gained the knowledge of the Middle Way which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to supreme enlightenment, to Nirvāṇa. Which, Mendicants, is this Middle Way? It is the Noble Eightfold Path, namely: right view, right intent, right speech, right conduct, right means of livelihood, right endeavour, right mindfulness, right meditation." (MV. I 6, 17-18).

2. *Two Ways or One Way.*

I have followed for this text the Rhys Davids-Oldenberg translation as given by Brewster in his *Life of Gotama, the Buddha*. Obviously the adjective "right" is meant to convey the same meaning as the qualification "middle". Views, intents, and the rest, would not be right if they went to either of the two extremes, or opposites of pleasure and pain. On the other hand "right" (*sammā*) has for its opposite "wrong" (*micchā*), so that the "middle" (*majjhima*)—from which the principal school of Mahāyāna Buddhism derives its name—would be quite another thing than simply "right", or "wrong" for the matter of that. It would seem therefore that there are two Middle Ways and two Noble Eightfold Paths! And so there are in fact, one for the masses and one for the few, one exoteric and one esoteric, and yet the two are One Way, or as the Sixth Patriarch of China is reported to have said: "There cannot be two ways in Buddhism. There is one way only." (Wei Lang Sutra).

A practical application of the Middle Way to the morals of everyday-life, or a codification of these morals in their principal manifestations, is found in the five precepts (*pañcasīla*), elaborated to ten precepts for the monk. Now, here again my contention is that the precepts are not merely a code of morals for the lay-man or the monk, standing upon their own merits, without any direct connection with the Middle Way, but that they are in fact meant to be a practical illustration of that Middle Way, steering clear of the two extremes, and that therefore they also must have an exoteric and an esoteric meaning. And there is no doubt that the esoteric interpretation goes against the traditional and orthodox reception or conception of the Five Precepts, the Noble Eightfold Path and the Middle Way.

3. *The Closed Fist of the Teacher.*

Let us begin with the latter. What is really meant by avoiding pleasure-seeking on the one hand, and pain-infliction on the other? It has been universally taken to mean that one must be temperate, not given to excess; that a moderate measure of pleasure and pain is what man should accept and take from life, and that he should in all things avoid surfeit. I think, however, that this is but the exoteric sense, meant for the masses, the explanation which they can most easily grasp, and which when practised in their daily lives must lead them ultimately to the deeper esoteric meaning underlying it. For I cannot accept that the Buddha, who preached according to the understanding of each of his hearers, the worldly as well as the spiritually minded, would not have taken care to lay in his words a greater depth of meaning than is fathomed by the current interpretation, which well considered is but a platitude. Would the Teacher of gods and men have but banalities to offer, commonplaces which could be said to hold a message

only for the worldling, for the slave of his desires, for whom temperance was still an ideal to be achieved, but which left the spiritually-minded man, who was temperate by nature and looked out for something higher, without adequate food? Is such the famous First Sermon, by which the Wheel of the Law was set in motion, which is indeed the axis and the spoke, the rim and the whole frame of the Wheel itself? A vulgar triviality? Incredible! And yet, that is what orthodoxy wants us to believe.

Against the idea of an esoteric doctrine taught by the Buddha to the few only, and not to the many, which is the fundamental proposition of the Mahāyāna teachings, the words of the Buddha himself are sometimes quoted. "What then, Ananda, does the Order expect of me? I have preached the Law *without making it either inner or outer*; for in respect of doctrines, Ananda, the Tathāgata has no such thing as the *Teacher's closed fist*," giving freely to one, but withholding it from others. (DN II 99). This, however, proves nothing against the mystic, the esotericist, or the Mahāyānist, on the contrary. That the Law or the Way is said to be neither inner nor outer, makes it clear that here also we have to do with the last of the well-known four alternatives with which two opposite views always present us—outer, inner, both outer and inner, neither outer or inner. The last two are practically the same. They treat the opposite sides at least equally, and evidently if anything is both one thing *and* another, it cannot be either one or the other only. Besides, the Esotericist contends that the fault does not lie with the closed fist of the Teacher, but with the closed ear of the hearers, that the Master gave freely enough and never closed his fist for any-one, but that his followers consisted of two classes of men, those whose inner sense was closed, and those in whom it had opened; those who could but read the obvious, super-

ficial *meaning*, and those who looked deeper into the openly hidden truth of his words. The words laid to the credit of Wei Lang might as well have been spoken by the Buddha:

"What I can tell you is not esoteric.
If you turn your light inwards,
You will find within you what is esoteric."

4. *A Mean Way.*

What then is the deeper meaning of the Middle Way? Surely it cannot have been meant for a user's bargain—taking as much pleasure as is compatible with the least infliction of pain. Neither can it be a lawyer's compromise—trying to give to each side as little or as much of the other's as possible. Nor a hypocrite's gesture—giving with one hand, and taking it back with the other. Or a coward's dilemma—how to escape the evil consequences of both pleasure and pain. Or again, a merely intellectual, say a mathematician's puzzle—seeking for the greatest common measure between pleasure and pain. Such a middle way which aims in one way or other at "striking a mean," would indeed be a *Mean Way*.

Essentially, however, it is a philosophical problem, the same that lies at the root of the Buddha's well-known and much criticised attitude towards questioners, namely, his principled refusal—when faced by a pair of opposites or extremes—to pronounce for, or to take sides with either single factor of the pair. In the case of the Middle Way, this does not mean a merely negative policy of avoiding the two extremes, of steering a middle course so as to leave the scylla of pleasure on one side and the charybdis of pain on the other. Yet, this is exactly the meaning conveyed by the Rhys Davids-Oldenberg translation.

But is it borne out by the original Pāli text? Let us see. The words *na sevati* do not mean "to avoid", but literally "not to follow, or serve"; so too *anupagacchati*, also translated by "avoiding", means literally "not to approach, or suffer". Indeed, pleasure and pain *cannot* be *avoided* in this world. They are the woof and the warp of life's emotional texture, each equally necessary to the other. But they are means to be used, not ends to be served. We should not suffer or serve them, but they us. They should not dominate or command us, but we them. If we are to make use of both, we cannot be partial to only one of the pair, but must include both, or which is the same, exclude both. To be impartial, one must be indifferent, unattached to either side. It is this "attachment", *anuyoga*, translated in our text by "given to or devoted," to either pleasure-seeking or pain-infliction, which the Buddha condemns in the text as "ignoble and profitless." Further, *anta* does not in the first place mean "extreme," but simply "end."

5. *The Royal Way.*

So that the text now comes to read as follows: "There are two ends, Mendicants, which ought not to be served (or followed) by one who has given up the world. By unattachment to these two ends, Mendicants, the *Tathāgata* has gained the knowledge of the Middle Way." What a subtle difference, what a total change of meaning has thus been obtained. Instead of a "Mean Way," the Middle Way becomes the "Royal Way" of *Detachment*. Instead of a mere platitude, what a depth of meaning has been realized. No excuse now for seeking a mean, or a bargain, or a compromise, or an escape from pleasure or pain. Having become detached or free from their thrall, free alike from enjoyment of pleasure and from fear of pain,

there is no incitement to seek or flee either. Having learned to look upon both sides with an equal eye, there cannot be any question of favouring or disfavouring either, but only of seeing both as equally unavoidable—pain as well as pleasure.

The word in the Pāli text, translated by Rhys Davids and Oldenberg as mortifications is *atta-kilamati*, and this means literally self-fatiguing, from *atta*=self and *kilamati*=to be tired, worn out, exhausted. As such it teaches us the truth that mortification or asceticism is an excess, a perversion of lawful endeavour, effort, exercise. Exertion is inevitable, necessary, if simply to maintain life *in status quo*, to say nothing of making it grow, expand, develop. Any labour results in weariness, which is the primary painful experience of life. In order to restore the lost energy, relaxation, recuperation, recreation is equally necessary, which gives a feeling of joy, the primary pleasurable experience of life, of which hedonism is the excess and perversion.

Considered in this way, the Buddha's message to the masses was to shun the perversions of these experiences of pleasure and pain, to keep within the bounds of lawful and necessary, moderate exertion and temperate recreation. He wanted also to cure them of an irrational reverence for excessive ascetic practices, which are not only unnecessary, either for the maintenance or the progress of life, but harmful to both and not conducive to that calm and peace of mind without which the truth cannot be grasped and the end of life, which is to rise above the pairs of opposites, cannot be won. Only by complete Detachment from the attraction of pleasure and the aversion of pain can real freedom from both gained, that is, Nirvāna be reached. This is the subtle, esoteric point of his teaching, which can be properly grasped only by those who have already

to some extent mastered the exoteric message of temperance and moderation, *i.e.*, mastered it intellectually and practised it in daily life.

6. *Temperance and Detachment.*

Temperance, moderation, keeping the Golden Mean, is an excellent and useful virtue, but rules only the first half of the Middle Way. It leads far towards success in life, but it does not lead far enough. It does not cause the entire abolition of craving for (*tanhā*) and clinging to (*upādāna*) that life. It does not accomplish freedom from the joys and sorrows of existence, which are not fulfilment but obstacles to the fulfilment of life. This is realized only on the second half of the Middle Way, where the ruling virtue is Detachment. Only when serenely detached, when unhindered by personal likes or dislikes, when not drawn aside by this or driven away from that thing, can life's true purpose be found out and integrally fulfilled.

Another point to be realized is that the two virtues of the Middle Way, Temperance and Detachment, are only in a restricted sense contrasts, in so far as the former is still tainted with attachment, but that on the other hand Detachment is the ultimate fruit of Temperance, if only the latter is properly taken care of and given the opportunity to follow its natural growth. The passing from the one to the other is a very gradual process, not a sudden transition, and the two parts of the Middle Way are therefore not cut off from each other by a hard and fast dividing line.

As the morning rises gradually from the night, first as a faint glimmer of light in the East, growing slowly stronger, pierced here and there by clearer rays of brilliance, till at last the day is there and the whole sky is filled with its glorious radiance, so also Detachment rises slowly from

as great a lie as the spoken word. The sexual urge speaks even a more eloquent language. Every single sexual act, not done strictly for the sake of the propagation of the race, or repeated before the former act can have taken result or the result be known, or done after a former act has had the required result, is an abuse of the creative power. But who, whether monk or layman, is absolutely free from this abuse or the thought or the desire? Thought and desire differ only in degree from the act, not in essence. With drink (and food) it is the same. Any drink or food taken for any other purpose than the maintenance of life, because it is palatable, is so to say an intoxicating drink and "a forbidden fruit."

8. *Beyond Right and Wrong.*

Do not say that the Buddha did not mean these Five Precepts to be taken in such an absolute way, but only in their application to the everyday-life of the man in the world. That is immediately contradicted by the fact that they are meant equally for the monk and the lay-man. If we have really to believe that these five rules of life were codified by the Buddha himself, as I can well accept, notwithstanding Mrs. Rhys David's contrary opinion, they must have been meant both in their restricted as well as in their broadest sense. Else they would lose all significance for the circle of the Buddha's direct disciples, the saints and holy men who stood immediately around him. Had he nothing to teach them beyond what he had to teach the masses? It is absurd, if the Buddha was indeed the Teacher of gods and men, "the greatest man ever born," as Tagore recently described him.

Again, then, for the man in the World who is strongly—even overpoweringly driven by his passions and desires to go just to the one extreme of serving his pleasure by killing,

stealing, and so on, the message of the five precepts tried to strike the balance by laying emphasis on the other extreme of altogether refraining from those evils. But to the well-instructed and temperate men of the circle of the Buddha's direct disciples who knew that in their absolute sense the precepts could never be kept, the Buddha's word carried the further message, the esoteric truth, indeed, that *detachment* from the craving for and the clinging to the fruits of actions, is the one redeeming condition for any action. It is this redeeming quality of detachment which underlies such popular sayings for example as that to the pure everything is pure. In Mahāyāna Buddhism we find the same idea carried further from passive witnessing to active performance, namely when it is said, that seemingly evil acts done by a Saint cannot defile him. Done without attachment, they seem callous only to the ignorant, to whom their deeper purpose and justification remains hidden. Here we have come beyond the mere opposites of right and wrong, and therefore beyond their incessant conflict, to abiding peace. It is a dangerous teaching to give out promiscuously to the masses. We may easily understand why the Buddha hid it securely beneath the veil of common words and ideas. But it will also be counted to the merit of the Mahāyāna philosophers to have rescued the knowledge of it from the oblivion into which it had fallen in the Pāli-texts. And this is the One Way which are Two Ways and yet not two.

[Some of our readers, specially those of the Theravada countries, will disagree with many of the ideas expressed in this article. Neither do we agree with them. Statements like, "evil acts done by a Saint cannot defile him", "in their absolute sense the precepts could never be kept" etc., will be rightly challenged. The writer falls into the

Temperance. And just as we cannot fix the exact moment when in the struggle between light and darkness, the night may be said to be definitely defeated, and the victory is won by the day, just so we shall one day awaken, after many a night of fierce struggle between temperance and excess, to find ourselves bathing in the full and serene light of detachment, clearer than which there is no other light in heaven or on earth.

Temperance or Moderation, then, is the exoteric truth of the Buddha's Middle Way, and the virtue for the many; detachment is the esoteric truth and the virtue for the few who have patiently prepared themselves for it through the former virtue.

7. *Right and Wrong.*

It is time now to turn to the Noble Eightfold Path as the general application of the Middle Way, and then to the Five Precepts as the special application of the same Path to practical everyday-life. About the former there is not much to be added to what has been said already. Its eight points—views, intent, speech, conduct, means of livelihood, endeavour, mindfulness and meditation—should each and all be ruled, of course, by the virtue of Moderation in the first place, and in the second by detachment. Views, for example, starting from pure beliefs and superstitions, founded on ignorance, and wholly governed by attraction and repulsion, and therefore inevitably exaggerated and fanatic, may pass gradually to the moderate state, based on a mixture of half-knowledge and half likes-and-dislikes, ending finally in detached views as the outcome of certain knowledge, untinged by any craving or clinging. And so with the rest. Wrong views are of course those which are immoderate, intemperate, exaggerated, fanatic, unruled, etc., all but detached. The true or esoteric Middle Way lies

neither with the right nor with the wrong views, but beyond both. As the Wei Lang Sutra of the Zen School of Buddhism has it:

Wrong views keep us in defilement,
While right views remove us from it.
But when we are able to discard both,
Then we are absolutely pure,

That is beyond the opposites of pure and impure.
I leave the further application of the same principle to the other seven factors of the Path to the reader, as a healthy exercise for his ingenuity.

The Five Precepts are of a quite different nature. In one particular sense they go straight against the Middle Way, as well in its exoteric as in its esoteric aspect. Not to kill, not to steal, not to be unchaste, not to lie, not to drink intoxicating drinks, is not to steer a middle course, but definitely to take one side, and altogether discard the other, *i.e.*, killing, stealing, unchastity, lying and drinking. Yet it must be clear that, living in the ordinary world as an ordinary man, the temptation to do just such deeds as the forbidden ones, is so strong that each and all, in gross or subtle form, as accomplished act or unfulfilled desire, is constantly performed by any and everybody, every single day of his life. Even by the best and saintliest they cannot altogether be avoided, not in an absolute way at any rate. Without killing life in one form, there cannot be the feeding of life in another form, neither can life be maintained without stealing, for every morsel of food appropriated by one is not only withheld from another—and any withholding is stealing, for none has greater right to anything more than any other—but is certainly not taken with the food's own consent. And who dares say that he has never lied, never put on a mask, or even kept silent, to hide some truth from leaking out? In one sense silence is

robe and bowl went to the ploughed field and stood near a tree looking at Puṇṇa. Puṇṇa seeing the Elder left his work and worshipped him, thinking, "he will need a tooth cleaning stick" and having made a suitable tooth cleaner he offered it. Then the Elder gave his water strainer to the man. "He will need water," thought Puṇṇa, and strained it and offered it to the Elder. The Elder thought, "this man lives in a poor remote house which is the property of another, if I should go to the door of his house his wife will not see me ; until his wife comes along the road bringing food for her husband, I will remain here." So waiting a little while until he knew the wife was coming, he then set out towards the city. She seeing the Elder in the front of the city, thought, "sometimes when I have an offering I do not see a worthy recipient ; sometimes when I see a worthy recipient there is no offering ; to-day I see a worthy recipient, and there is an offering ; this will make for my welfare." Putting down the pot of rice and worshipping the Elder with the fivefold salutation she said, "Venerable Sir, whether this be delicious or tasteless I will offer it to you, cause it to be for my welfare." Then the Elder held out his bowl ; holding the pot of rice with one hand, with the other she gave rice until he said, "it is enough" and covered the bowl with his hand. She said, "Venerable Sir, one portion cannot be made two, not feeling pity for me in this world, let me make merit for the next world, I desire to give the whole." So saying and pouring all into the bowl she said, "I will be the heir of the happiness that you have attained." The Elder saying, "So be it", and returning thanks, sat down in a place where water was easy to obtain and ate his meal.

She turned back, and having sought for rice cooked it for her husband. Puṇṇa having ploughed the extent of

half an acre and being unable to endure his hunger, unyoked the oxen and going under the shade of a tree sat watching the road. His wife, coming and bringing rice, seeing him thought, "he is seated there oppressed with hunger waiting for me; if, scolding and abusing me because I am late, he should strike me with his goad, my merit will be destroyed, I will tell him first". Thinking thus she said, "Lord, to-day delight my heart this once, do not spoil my merit, I was bringing your meal early when, seeing the Captain of the Faith, the Venerable Sāriputta, on the highway, giving him your rice I returned home and cooked rice for you; lord, delight my heart." Having heard the matter he said, "You have done well, my dear, giving my food to the noble bhikkhu, I also this morning gave him a tooth stick and water to wash his face with joyful heart." Having told that, after his late meal he went to sleep resting his head upon the lap of his wife.

Then the field which he had ploughed became gold and looked like a mass of Kanikāra flowers. Puṇṇa awoke and saw the gold and said to his wife, "My dear, the place I ploughed this morning seems to be all gold. What is it? Is my eyesight wrong because I am tired?" "Lord, it appears to me the same," replied his wife. He rose and taking a lump of soil tried to break it with his plough share, and then realized that it was gold. "How marvellous that the charity we performed to-day should yield result so suddenly! It is not possible for us to hide so much wealth," so saying, he filled a vessel full of gold and went to the king. When the king asked, "What is it my good man?" he replied, "My Lord, the place I ploughed to-day has all become gold; it would be well if Your Majesty sent men to fetch it." "Who are you?" asked the king. "My name is Puṇṇa", he replied. "What have you done to-day?" "In the early morning I offered a tooth-stick and

error of ignoring (*cetanā*) motive altogether. Blind Cakkhupala Thera killed many insects while walking up and down. He is, however, not guilty of breaking the first precept as there was no *cetanā* and hence that act cannot in any sense be called an evil act. In no other sense can we conceive of a saint (Arahat) doing evil.—*Editor, Maha Bodhi.*]



MY HOPE

If I have scattered 'round me here and there,
Some little word to ease a heart of pain,
A thought that will perchance live on and on ;
Or shown some one the Noble Way to live,
Then it may be I have not lived in vain.

Miriam Salanave

The abbreviations used for reference are :—

ML	<i>The Mahatma Letters.</i>
SD	<i>The Secret Doctrine.</i>
VS	<i>The Voice of the Silence.</i>
DN	Digha Nikāya.
MN	Majjhima Nikāya.
SN	Samyutta Nikāya.

CELESTIAL PLANE AND THE GHOST PLANE

*Translated by the Ven. P. Vajirañāna, Ph.D., and
Mr. B. L. Broughton, M.A. (Oxon.)*

(Continued from page 32 of the last issue)

XV.

UTTARA'S CELESTIAL MANSION.

The Blessed One was dwelling at Rājagaha in the Bamboo Grove at Kalandakanivāpa. At that time a poor man named Puṇṇa was living near the treasurer of Rājagaha: His wife Uttarā, and her daughter also named Uttarā were the only two persons who dwelt with him in the house.

In Rājagaha a seven days' festival was proclaimed. Hearing this, the treasurer, when Puṇṇa came early in the morning said to him, "My man, our people are fond of festivals, will you keep festival or earn a wage?" "Lord, festivals are for rich people, what is a festival to me? Taking oxen I will go to plough." "Then take the oxen," said the treasurer. Puṇṇa taking strong oxen and goodly plough, said to his wife, "My dear, the citizens are keeping holiday, owing to our poverty I will go and earn a wage, please cook and bring me a double portion of food to-day." Speaking thus he went to the field.

The Venerable Sāriputta, who had completed seven days in ecstatic tranquillity (Nirodha-Samāpatti), rising therefrom and reflecting "upon whom is it fitting that I should bestow a benefit" seeing Puṇṇa with his divine vision and knowing Puṇṇa's capacity for prosperity, making for him the opportunity of gaining great happiness, taking

water for washing to the Captain of the Faith. My wife offered him the food which she prepared for me." The king thinking the result of charity given to the Captain of the Faith had shown fruit in the same day asked, "What shall we do"? Puṇṇa said that many thousands of carts should be sent and the gold taken. The king sent carts and as the king's men thought it belonged to the king, all that they took became earth. The men came and informed the king and said, "We took the gold thinking it belonged to Your Majesty, and it all became earth." The king said, "Go again, take it thinking it belongs to Puṇṇa." They did so, and all became gold. They gathered and brought it into the palace yard, its height was eighty cubits. The king summoned the citizens and asked if there was anyone who had this much gold. "No one," was the reply. "What should we bestow upon the man who possesses this vast wealth?" "The post of treasurer, Your Majesty", said the people. The king said, "Let the man be called 'Bahudhana-setṭhi'," that is, the Treasurer of Vast Wealth.

Puṇṇa then said, "Your Majesty, for a long time I lived in another's house, give me a place to build a dwelling." The king pointed out to him the site of the mansion of the ancient treasurer. There he built a house within a few days, and celebrating his taking possession and his assumption of office of treasurer, for seven days he gave alms to the Buddha and to the bhikkhus. The Buddha setting forth the result of giving charity, preached a discourse. At the end of the discourse Puṇṇa and his wife and daughter attained Sotāpatti, the first stage of sanctity.

Afterwards the treasurer of Rājagaha asked for the daughter of Puṇṇa to be the wife of his son. Treasurer Puṇṇa said, "my daughter is a devotee who has taken

refuge in the Buddha, Dhamma and the Saṅgha, and I do not give her to the son of a man of wrong views." But his friends urged him, "Do not break the friendship with the Rājagaha Treasurer, therefore you should give your daughter to be the wife of his son." Accepting their words Puṇṇa agreed. She went to her husband's house, but after going there she did not see a bhikkhu or bhikkhuni and did not have an opportunity to give alms or listen to the Law.

After the lapse of two months and a half she asked one of her friends, "how many days distant is the Rainy Season Retreat?" "A fortnight, Lady," was the reply. She then wrote to her father, "Why did you put me in this prison house? It would have been better if you had made me the servant of others, rather than sent me to the house of such a man of wrong views. Since I came here I had opportunity to see a bhikkhu or to do any work of merit." The father thinking, "my daughter is unhappy", sent her five hundred thousand kahāpanas and wrote, "in the city of Rājagaha there is a courtesan called Sirimā, she takes a thousand kahāpanas for a day, with this money procure her for your husband's companion, then being free do whatever meritorious actions you like."

She did so, and her husband seeing Sirimā, asked, "What is this?" The wife replied, "Lord, for this fortnight I have procured a companion for you, for during that time I wish to make merit and listen to the Doctrine of the Buddha." He having seen the beauty of Sirimā loved her and agreed. His wife Uttarā inviting the Buddha and bhikkhus, asked the Buddha, "O Lord, for this fortnight not accepting invitation elsewhere, pray, receive my hospitality exclusively. Thinking that she would have the opportunity to entertain Buddha and His disciples until the end of the Rainy Season Retreat she

was pleased, and was busy preparing and supervising food and other things for alms giving.

Then her husband on the day before Pavāraṇa festival looking through the window and seeing the wife busy, unadorned and dusty, thought, "This foolish woman, unadorned and dusty, taking no thought of herself in such a splendid house as this, attends to these shaven headed ascetics," and laughing at her he went away. Sirimā having seen him laughing, and wondering as to the reason, looked out from the same window and saw the lady busy about her charity works, and became somewhat jealous thinking the man had relation with this woman. She had been but a fortnight there as an outsider, and yet began to think she was the mistress of the house. Being angry with her Sirimā thought, "I will inflict torture on her," and she came down from the upper storey and going to the kitchen approached the stove, took a spoonful of boiling ghee and went to Uttarā. Seeing her approach Uttarā thought, "this my friend is a great helper to me, the circle of the earth is too small, the world of Brahmā is too low, but the virtue of my friend is great because on account of her I was able to give alms and listen to the Doctrine. If I have any hatred towards her, may this butter burn me, if I have no anger in my heart against her, may this butter not burn me." As Uttarā diffused loving kindness towards Sirimā, the butter poured upon her head became cool as water. Then Sirimā, thinking the butter was cool, took another spoonful and tried to throw it at Uttarā. Uttarā's servants seeing that, said, "What is this wicked woman doing?", and beat her and threw her into the ground. Uttarā tried in vain to prevent them, then she stood between them and Sirimā, and asked them to be silent, and saying to Sirimā, "Why did you do such a wicked action?", rescued her and attending to her put ointment on her

bruises. Then Sirimā realized her position as an outsider, and reflected, "I did wrong to such a virtuous lady, if I do not ask her forgiveness my head will split asunder." So she fell at Uttarā's feet saying, "O lady, forgive me." Uttarā said, "I have a father, if you obtain forgiveness from him, you will be forgiven indeed." "Lady, I will do it most willingly," said Sirimā and asked who was her father. "The Perfectly Enlightened One is my father," was the reply. "I have no acquaintance with Him", said Sirimā, "What shall I do"? "The Buddha accompanied by bhikkhus will come here, waiting on Him you should ask His forgiveness." Agreeing to this Sirimā went to her house, and accompanied by five hundred attendants brought various kinds of food and implored Uttarā to serve them to the Buddha on her behalf. Sirimā with her attendants went to the Buddha and sat down at His feet. The Buddha asked her, "What is the sin for which you require forgiveness?" Sirimā said, "Lord, yesterday I did such and such a thing, and my friend Uttarā restrained her servants who were hurting me, and helped me. Realizing her virtue I asked her forgiveness. She said that when the Buddha forgave me, I should be forgiven". Buddha asked Uttarā, and she explained the whole matter as it was. "It is good, Uttarā, this is the way to conquer anger. Anger must be conquered by loving kindness. The abuser is to be conquered by good speech; hardness should be conquered by tenderness, avarice by charity, the liar by truth." Confirming this teaching He uttered the following stanza (of the Dhammapada, 147):

"Anger overcome by patience,
And the evil man by goodness;
Overcome by gifts the stingy,
Vanquish by the truth the liar."

Having uttered this stanza He preached the Doctrine of the Four Noble Truths, at the end of which Uttarā attained to the state of Sakadāgāmin, or Once Returner, the second stage of saintship, her husband, his father and mother won the state of Sotāpatti, the first path. Sirimā with her attendants attained to the same. Afterwards Uttarā died and was reborn in the Radiant World of the Thirty-three Devas. Moggallāna, as before, traversing the deva world seeing her prosperity questioned her thus:

“With a golden hue of splendour
 You stand illumining all directions
 Lovely as the star of morning
 Whence this splendour, whence this glory
 Whence this wealth and this rejoicing
 Filling all the heart with rapture?
 I ask of thee, O mighty devi,
 When on earth you dwelt a mortal
 Say what action you accomplished?
 How did you attain this glory
 Lighting up the ten directions?
 Pleased at Moggallāna’s question,
 Thus the shining one responded
 Making clear the fruit of karma:
 “When on earth I dwelt a woman
 Avarice, ill-will and envy,
 Had not in my heart a dwelling.
 I to wedded lord was faithful
 Vigilant I kept the fast days:
 Eightfold precepts keeping faithful
 On the days of new and full moon,
 And the intermediate quarters.
 At the sacred time of Vassa
 Eightfold precepts kept I steadfast.

Restrained and gentle, open handed,
Lived I in my husband's dwelling
Life I took not, theft eschewing,
Shunning falsehood, sinful fancy
Never rose within my bosom
Maddening liquors I refrained from.
Precepts five, I ever followed ;
Fourfold Noble Truth discerning
I was faithful and devoted
Unto Him the All Enlightened.
Now as fruit of virtuous karma
I enjoy this bliss and glory.
Thence this wealth and this rejoicing
Filling all the heart with rapture.
I tell to thee O mighty bhikkhu,
This the action I accomplished
When on earth I dwelt a mortal,
Thence did I attain this glory
Lighting up the ten directions."

(To be continued)



THE FORTY-SIXTH ANNUAL REPORT OF THE MAHA BODHI SOCIETY OF INDIA

I have much pleasure in submitting to you the 46th Annual Report of the Maha Bodhi Society of India which is a record of its activities during the year 1937.

During the period under review, the work of the Society has continued to progress at a rapid rate inspite of the financial difficulties experienced by it. Not only the old activities continued unabated but new items were also introduced.

Membership.

Membership of the Society remained steady during the year. Several new members including two life members were enrolled by the General Secretary during his visit to Ceylon in the month of April.

Opening of the Arya Dharma Sangha Dharmashala.

The most important event of the year was the opening of the Arya Dharma Sangha Dharmashala at Sarnath on the 10th January by Mr. Chen Chang Lok, Consul General for China, before a large and distinguished gathering. Pandit Madan Mohan Malaviya, the veteran Indian leader of Benares, presided over the function. As stated in my previous report the Dharmashala was constructed by Raja Baldeo Das Birla and Seth Jugol Kishore Birla on the Society's land and presented to the Society by the generous donors to whom the entire Buddhist world is indebted for this gift. The total cost of the building exceeded Rs. 50,000/-. The Dharmashala is a palatial building with 32 rooms, kitchens, store rooms, lavatories and other conveniences. Visitors to Sarnath can now stay in comfort in this rest house which is kept open to all followers of the Arya Dharma,

Mr. Chen Chang Lok who came to Sarnath specially for the occasion was presented with an address of welcome by the followers of the Arya Dharma in Benares before he left for Calcutta. Seth Jugol Kishore Birla is kindly paying the wages of the Durvan and the sweeper of the Dharmashala.

Sri Dharmarajika Vihara.

This Vihara in Calcutta was maintained during the year as a place of worship for the Buddhists as well as others. A large number of visitors came to see it. Bhikkhu N. Jinaratana was in charge of the Vihara during the year. One of the panels in the Shrine room which had no fresco was painted by a Sinhalese artist. Most of the paintings in the Vihara are copies from Ajanta but they do not attract sufficient attention of visitors. If funds are forthcoming it is our desire to invite a famous artist to paint the life of Lord Buddha.

Maha Bodhi Society Headquarters.

The Headquarters of the Society in Calcutta was utilised by many visitors as a place of residence during their stay in the city. When rooms are available students from Ceylon are allowed to stay there till they find other suitable accommodation. Pilgrims from various places, specially from Ceylon, stay here when they pass through Calcutta. There is only one room which can be placed permanently at the disposal of visitors. The addition of a few more rooms to the Headquarters is a pressing necessity. The adjoining huts could be purchased if there were sufficient money.

Maha Bodhi Library and Free Reading Room.

The Library and the Free Reading Room were maintained as in previous years. The daily average attendance at the Reading Room is 31. The Library is utilised mostly by scholars and students. During the year 31 volumes were added to the Library, some of which were received as free gifts.

The Society's thanks are due to the donors. Three daily papers and 66 weeklies and monthlies were placed in the Reading Room. Most of these magazines were lent by the Editors of the Maha Bodhi Journal. The Corporation of Calcutta gave a grant of Rs. 100/- for the purchase of books. Revd. Jinaratana is in charge of the Library.

Maha Bodhi Hall.

The use of the Maha Bodhi Hall was given to Sri Vidya Pith School to hold classes during the year. Several associations were also allowed to use the Hall for their meetings at a nominal rent.

Indo-Japanese Association.

With the purpose of establishing cultural relations with Japan, an association called the "Indo-Japanese Cultural Association" was formed in Calcutta. At the request of the organisers permission has been given to keep their office and hold meetings in the Maha Bodhi Society's Headquarters.

Lectures in the Calcutta Vihara.

Sunday lectures in the Vihara Hall were continued during the year. We are thankful to Bhikkhu Indrasiri and Pt. Girish Chandra Vidyavinode for delivering most of these lectures.

The following were the special lectures arranged during the year:—

1. Sir Francis Younghusband on "The Value of Religion".
2. Dr. Nalinaksa Datta of the Calcutta University on "Buddhism in Japan."
3. Dr. Nalinaksa Datta on "Buddhism in China".
4. Madam Sophia Wadia of Bombay on "Buddhism".
5. Madam Hellene de Willmann Grabowska on "Dharma".
6. Devapriya Valisinha on "Buddhist ruins of Ceylon".

Notable Visitors.

As usual a large number of distinguished people visited the Society's Headquarters during the year. His Highness the Maharaja of Baroda who had given a donation of Rs. 10,000/- for the building of Sri Dharmarajika Vihara in 1920 visited the Vihara on 30th December accompanied by Maharaja Sir Pradyot Kumar Tagore. He was cordially received by the members of the Society. His Highness spent over half an hour going round the Vihara and making inquiries regarding the Society's activities. Another distinguished visitor was Sir Francis Younghusband who came to preside over a session of the Parliament of Religions at Calcutta. The well-known Buddhist leader of Burma and one of our Vice-Presidents, Senator U Thwin visited the Vihara on his way to the sacred places in North India. Other visitors were Mr. Michael W. Anthony, a life member of the Maha Bodhi Society from Shanghai, the Hon. Mrs. R. S. Pandit, Minister of Public Health, U. P., Mr. A. Mucchala, a member from Bombay, The Hon. Dr. Thein Maung, Minister of Commerce, Burma, Mg. Aye Maung, Rangoon, and U Kyaw Hla, Mandalay.

Socials.

The Society gave tea parties to meet Sir Francis Younghusband and Mr. Michael W. Anthony during their visits to the Headquarters.

SARNATH CENTRE.

Mulagandhakuti Vihara.

Mulagandhakuti Vihara at Sarnath is proving a centre of great attraction to visitors from all over the world. At least 25,000 people must have visited it during the year under review. The paintings of the Japanese artist Mr. Nosu are the greatest attraction. Officers appointed by the Society explain the frescoes which contain the life of Lord Buddha.

These paintings have proved to be a successful means of creating interest of the visitors in the life and teachings of Lord Buddha.

Mulagandhakuti Vihara Adhara Mandala.

From this year we have commenced enrolling supporters of the Vihara under an organization called "Mulagandhakuti Vihara Adhara Mandala". The purpose of the Mandala is to contribute towards the cost of maintaining the Vihara and other institutions at Sarnath in an efficient state. We have already enrolled seven members. Those who pay Rs. 15/- or more per year are entitled to be members of the Maha Bodhi Society as well.

Sixth Anniversary of the Mulagandhakuti Vihara.

The sixth anniversary of the above Vihara was celebrated at Sarnath on the 18th, 19th and 20th November under the presidency of Senator U Thwin, Vice-President of the Maha Bodhi Society, who came from Burma on pilgrimage with his family. There were about 600 Buddhist pilgrims from Ceylon, Burma and other countries. Besides these, thousands of people from Benares City and the near about villages attended the anniversary. Various items of interest to villagers such as wrestling, sports, physical feats etc., were arranged. The Relics of Lord Buddha were taken round the sacred place in a picturesque procession. They were later on exhibited for worship by the pilgrims. The anniversary meeting was addressed by representatives of different countries.

The International Buddhist Institute at Sarnath.

The work of this institution which was started for the purpose of training Buddhist Samaneras for missionary work was continued during the year. There are ten Samaneras of whom seven are Sinhalese, one Siamese and Two Indian. Revd. Sasanasiri Thera who was in charge of the Samaneras left the Institute to prosecute his own studies. The lack of a suitable High Priest to be in charge of the Samaneras is

causing considerable anxiety. Though the Samaneras are still undergoing training they are helping the Society in its various activities at Sarnath.

Lectures.

In connection with the above anniversary a series of lectures was arranged in the Benares Town Hall. The titles of the lectures and the names of the speakers are given below :—

"Buddhism" by Sri Prakasa, M.A., L.L.B., Bar-at-Law, M.L.A.

"Modern Civilization and Buddhism" by Dr. B. L. Atreya, M.A., D.Litt.

"Buddhist Ideals" by Sri Jagadis Prasad Sinha, M.A.

"Buddhism and Indian Polity" by Dr. Raja Bali Pande, M.A., D.Litt.

"Message of Lord Buddha" by Prof. Jaya Chandra Vidyalankara.

Maha Bodhi Free Dispensary at Sarnath.

The Maha Bodhi Free Dispensary which was opened in 1935 is a source of great help to the villagers. During the year under review the attendance of patients increased considerably. The following are the figures for the 12 months :—Hindus (Males) 1993, (Females) 1047, Buddhists (Males) 23, Mohammedans (Males) 19, total 3082. Dr. R. N. Chaturvedi of the Sarnath Tuberculosis Sanitorium is giving one hour every day to this Dispensary except on Sundays. There is a compounder who occasionally gives Homœopathic treatment as well. We have applied to both the Government of U. P. and the District Board of Benares for grants to meet the expenses, but regret to say that so far they have not sanctioned anything for this work. We have to thank the following firms for sending stocks of medicines, cotton, bandages etc., free of charge: The Lister Antiseptic and Dressing Co., Ltd., Calcutta, The Bengal Chemical and Pharmaceutical Works

Ltd., Calcutta, Haverro Trading Co., Ltd., Calcutta, The Bengal Immunity Co., Ltd., Calcutta, and Messrs. Parke Davis & Co., Bombay. Col. J. A. S. Philips, I.M.S., Inspector-General of Hospitals U. P., visited the Dispensary on the 24th September and expressed his satisfaction at the arrangements made for the treatment of patients. Revd. Y. Dhammaloka is in charge of the Dispensary.

Educational Activities.

The main educational centre of the Society is at Sarnath where it is conducting, besides the International Buddhist Institute, three other institutions mainly for the benefit of the children of the locality. They are the Primary School, Hindi Middle School and the English Middle School. The full report of the Headmaster is appended to this report. There is an increase of attendance in the Primary School. The English and the Hindi Middle Schools had to pass through a crisis during the year owing to false propaganda carried on by some interested persons against them. I am, however, glad to state that the trouble is over and all the Schools are working satisfactorily. For better administration all the schools have been placed under one Head Master and named Maha Bodhi Vidyalaya. Thanks of the Society are due to the staff for their loyal co-operation. The Society's thanks are due in particular to Revd. J. Kasyapa, M.A., the Head Master who is devoting his entire time for the work of these Schools. A local Advisory Committee with Sri Prakasaji, M.A., L.L.B., Bar-at-Law, as president has been appointed to advise in the management of these Schools.

Attempt on the life of Revd. Jagadish Kasyapa.

On 4th December an inhuman and cowardly attempt was made on the life of Revd. J. Kasyapa, Head Master of the Maha Bodhi Vidyalaya, at Sarnath. We congratulate him on his narrow escape and wish him long life to carry on Buddhist work for which he has dedicated his whole life.

Mulagandhakuti Vihara Library.

The work of this library was continued during the year. It was utilised by the students of the Schools at Sarnath as well as visitors from outside. 395 books and pamphlets were added during the year. Most of them were presented by Bhikkhu Ananda Kausalyayana and Mr. Hari Lal. Some books were sent by authors and publishers. Revd. Buddhappiya is in charge of the Library. To make it a complete Buddhist Library we want the assistance of publishers as well as authors.

Sister Vajira Builds a Cottage at Sarnath.

Sister Vajira (Miss Robinson) who became a Dasasil Upasika the previous year has come to stay at Sarnath. Permission was given to her to build a cottage in the Society's land under the usual condition *viz.*, that it becomes Society's property automatically after her death. Sister Vajira is giving valuable assistance in the work of the Society at the sacred place.

Village Re-Construction Worker's Camp at Sarnath.

A camp for the training of village workers was held in December at Sarnath under the auspices of the United Provinces Government. About 60 workers spent over two weeks at the sacred place. The Society allowed them the use of the Arya Dharma Sangha Dharmashala. Revd. Ananda Kausalyayana gave a couple of lectures to them on Buddhism.

Chinese Temple at Sarnath.

Revd. Teh Yu, a Chinese Buddhist Monk, has purchased a plot of land near the Mulagandhakuti Vihara for the purpose of erecting a Temple in Chinese Style. He is a disciple of the late Revd. Tao Khay to whom the late Ven. Dhammapala suggested the building of the Temple. The Society is giving him all necessary co-operation.

Ordination of the First Bengalee Lawyer.

Mr. K. K. Roy who was a practising lawyer in Burma was ordained as a Buddhist monk at the Mulagandhakuti Vihara on the 28th November by Revd. D. Sasanasiri Thera. This is the first time that an Indian lawyer has joined the order. With his experience and knowledge, we hope Revd. Seelabhadra, as he is known now, will help forward the Buddhist movement in India.

FESTIVALS

The most important festival observed by the Society in India is the birthday of Lord Buddha known generally as Vesak. It was celebrated in a grand scale this year at its different centres as well as at Buddhagaya, Sarnath, etc. Calcutta celebration consisted of a public meeting, feeding of monks and the poor.

The meeting was presided over by Mr. R. C. Majumdar, Vice-Chancellor, Dacca University who delivered a learned address. Several other speakers dwelt on the life and teachings of the Lord Buddha. At the close of the meeting those who were present were treated to light refreshment.

Similar celebrations were held at Sarnath, Buddhagaya, Madras, Ajmere and Calicut under the auspices of the Society. A contribution was sent for the celebration at Kusinara. Rev. N. Jinaratana and the Sinhalese Buddhists worked hard for the success of the celebration in Calcutta while Revd. K. Siriniwasa Thera was in charge of the Buddhagaya celebrations. We have to thank the donors who sent contributions towards the celebration. Penang Buddhist Association sent a contribution of Rs. 200/-.

(To be continued)

BOOK REVIEWS

What British People Ought to Know. One of the series of "Indian World" Pamphlets by Sir S. Radhakrishnan, D.Litt.

This is a pamphlet of 10 pages only, but it contains valuable reading matter. The writer has travelled far and studied his problem well. We hope the booklet will reach those for whom it is intended.

Zen and Its Influence on Japanese Culture by Daisetz Teitaro Suzuki. Published by Kyoto Eastern Buddhist Co., Otani Buddhist College, Shawa (1938). It is a book of 288 pages and contains 38 illustrations.

Zen! The very name has a charm, sweet and gentle. When life's worries press, when skies look dark, then a word from Zen comes like a refreshing breeze, a spiritual oasis in the wilderness of mind confusion.

Professor Suzuki is presenting a noble gift to the world, in this elaborate work, so beautifully written and brought out, so deep in its teachings that go straight to the heart. Zen seems at once simple and yet great; it claims to be above logic and verbal interpretations.

The wonderful part of Zen is its close touch with nature. Its votaries, in lonely mountain retreats or in the busy world, alike observe the objects of nature with a deep insight, and this not merely with the eye of a scholar, but with the intuitive grasp of the men of meditation till the very life of nature itself becomes one with the observer and this stirs up the artistic instinct which finds expression in every part of the Island kingdom. There is, among the illustrations of the book, one which shows a bird sitting on a dead branch alone in the

vastness of space. Can words tell all that it conveys? Here is a sermon without words—the living mind on the dead branch of Samsara, looking upward to the height for the inflowing of the greater wisdom. Another, that speaks as eloquently in its silence, is a lone fishing boat, floating on a vast sea to—where? Oh the inspiration it sends out. But the follower of Zen does not analyse, he only gives out a noble thought, to be drawn into the heart and there to develop.

But Zen is more than sweetly simple, it is the religion of will power and therefore it always appealed to the Samurai or warrior caste of Japan and this accounts for the fact that its members are mostly followers of Zen, and the effect on the Samurai was not only to make fearless warriors, it produced able statesmen as well whose prayer it was that the masses be benefitted by benevolent administration.

Most intimately connected with Zen is the Tea-cult. This is felt not only in its practical observation, but in the observance of the spirit, which runs through the ceremony. The principle of the tea-cult is the spirit of harmonious blending of Heaven and Earth and of establishing universal peace. The present material age may at times have turned it into a social affair where insincerity is the underlying feature, still the original is not all driven out and often observed in its purity.

In giving instruction in Zen, the Master observes no social distinction but the greatest stress is laid on sincerity. Words and deeds must proceed from a heart that agrees with these expressions; and the Tea-cult stands for politeness, beauty, fragrance, a spotless cleanliness representing the mind from which these qualities are to proceed. The Tea-master says, "The spirit of the Tea-ceremony is to cleanse the six senses from contamination. It is a spiritual discipline and not a mere entertainment." It tries to express artistically the idea of an inexpressible quiet joy deeply hidden under simplicity and poverty. But if there is a trace of insincerity in this the whole is ruined.

Mr. Suzuki's book is very extensive, and should be carefully read to be appreciated. We cannot do justice to it in a few pages. It carries a greeting of moonlight and morning glory from the heart of Japan to all the world.

A. C. A.

Conquest of Sorrow By Swami Sachchidananda, published by K. L. Basu, Calcutta. Price /10/-.

The book was originally conceived out of a desire to afford consolation to a bereaved parent. It having served its purpose, it is now placed before the public to enable them to be benefitted by its teachings. The author frankly points out that he who wants to enjoy must be prepared to undergo suffering, and after freely quoting from the Bhagavat Gita and the Upanishads, refers to the two ways of emancipation taught by the former—the path of knowledge and the path of Yoga (action) both leading to the same end. In the concluding part of the book are given practical hints for success in the path.

S.



NOTES AND NEWS

Missionary Work in Cambodia.

It is understood that the Ven. Nārada Thera who left Ceylon at the end of 1938 on a mission to Cambodia is doing profitable work with great success.

Letters received from Cambodia say that there is much scope for missionary work there especially in the interior.

The devout Buddhists of Cambodia are eagerly awaiting the Message of the Enlightened One and that the country is a fertile field to sow the seed of Buddha Dhamma.

The Ven. Nārada has gone on preaching tours to Cochin China and various places in Cambodia.

Towards the end of February, the Ven. Thera will be attending the meeting which is to be held at "Laos" where he is invited by the King and Queen. The General Secretary of the Buddhist Institute and two Bhikkhus representing Cambodia and Cochin China will accompany him.

At Laos he will make a ten days sojourn and he is expected to deliver about seven lectures in Pāli.

One of the Bo-saplings taken from Ceylon will be presented to the King of Cambodia and another to the King and Queen of Laos who have invited the Ven. Narada to their kingdom. The King and Queen of Laos, says a letter from Cambodia, are very pious and the King of Laos has also written some Buddhist books. Another of the Bo-saplings was presented to the Buddhists of Saigon.

On his arrival at Cambodia, the Thera Narada was given a very cordial welcome and the lay Buddhists are looking after all his requirements.

He will very probably leave Cambodia by the end of February and he intends to land at Singapore on his way back and do some missionary work there.

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A Satisfactory Solution.

In these days of petty provincial jealousies, when India's unity should be the watch-word of every Indian, we wholeheartedly welcome the news of the settlement of the vexed Bengali-Behari question. It was of interest not only to the one province or the other, but it involves a principle which is the foundation on which the National Congress was built. It was a painful reflection that the controversy raised its head in the province that witnessed the birth of Buddhism, and we, of the Buddhist world, have particular reasons to be delighted at the satisfactory solution of the problem which will now be buried at the very place where it arose—let us hope never to reappear in any shape anywhere in India.

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India and the Message of Buddha.

Mahatma Gandhi, in his message through Mr. Takaoka to the new party in Japan which stands for Asia for Asiatics, is said to have declared that he does not subscribe to the doctrine of Asia for Asiatics, as that would mean her remaining a frog in the well and prevent her from sending the message of Buddha to the world. What exactly Gandhiji meant by this is not understood.

The Mahatma is also reported to have said that the Burmese and the Ceylonese are Buddhists in name while

India is Buddhist in reality. Is this because the Indian National Congress, under the guidance of the Mahatma, is following the doctrine of "Ahimsa" in Indian politics? For otherwise the claim that India is really Buddhist can hardly be justified. Political doctrines appear and disappear according to exigencies of the situation. They do not necessarily indicate the religious tendency of a country. Then what about caste, untouchability, child marriage, animal sacrifices, and self-mortification for the attainment of salvation which are so wide-spread in India while absent in Buddhist countries? It is surprising to find such an eminent person like Mahatma Gandhi making sweeping statements like these. These statements certainly do not add to his reputation as a seeker after the "Truth".

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No caste drive in the C. P.

On the 31st December, 1938, at Nagpur, the Jatpat Torak Mandal of Lahore held a conference in the Pandal of the Hindu Mahasabha with Dr. Khare (Ex-Premier of the C. P.) in the chair. It was attended by more than 10,000 persons. This huge gathering in the pandal of the Hindu Mahasabha is evidence that India is in no mood to tolerate the pernicious caste system any longer. The Conference passed two resolutions. One recognised the necessity of abolishing the caste system and urged the Hindu Mahasabha to take measures for early realisation of that end. The other advocated the launching of an effective crusade against the returning of caste in the census of 1941.

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Reformed Funeral in Penang.

For the first time in the history of Penang the dead body of a Chinese lady, that of Mrs. Boon Kheng, of Light

Street, Penang, was cremated instead of being buried. The funeral procession consisted simply of the coffin and the mourners and was unattended with music and carried no flags which were considered indispensable in a Chinese funeral. One of her sons, Mr. Teoh Khay Cheang, is a life subscriber of the Maha Bodhi Journal and a supporter of Bhikkhu Gunaratana. We express our sympathy with the bereaved family.

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Visit of Leading Buddhists from France.

In January last we had the privilege of welcoming to the sacred places in India two distinguished Buddhist ladies from France. They were Miss G. C. Lounsbery and Mlle. La Fuente, President and Secretary respectively of the Les Amis De Buddhismus of Paris. Miss Lounsbery's name must be familiar to our readers through her illuminating articles in our magazine and her book "Buddhist Meditation" published by Messrs. Kegan Paul, Trench & Trubner, London. She is actively engaged in the spread of the Dhamma in France. Mlle. La Fuente is also a well-known Buddhist writer in France, one of her latest works being a French translation of Dr. E. Y. Evans Wentz's "Tibetan Yoga". The distinguished ladies visited Buddhagaya and Sarnath where they showed keen interest in the work of the Maha Bodhi Society. The small Buddhist colonies at these places were highly impressed with their devotion to and understanding of Buddhism. At Calcutta Miss Lounsbery addressed a public meeting on "Buddhism and Today" which was highly appreciated by a distinguished audience. At Sarnath Miss Lounsbery and Mlle. La Fuente were given a reception by the students of the Maha Bodhi Vidyalaya to whom they gave an inspiring message. After spending a couple of weeks in India, they left for Ceylon

where they intend to start an International Buddhist Women's Association. Our best wishes go with them for the success of their endeavours.

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Lectures at the Maha Bodhi Hall.

The following lectures were delivered at the Maha Bodhi Hall, Calcutta, during the month of January:—

"Buddhism" by Mr. R. L. Pereira, K.C., of Ceylon.

"Buddhism and Today" by Miss G. C. Lounsbery.

"World Peace" by Miss Muriel Lester.

"What attracted me to Buddhism" by Revd. Jnanasiri.

Mr. R. L. Pereira is one of the most distinguished lawyers in Ceylon while Miss Lester is well-known as the host of Mahatma Gandhi during his visit to London to attend the Round Table Conference. Miss Lounsbery is on a visit to India. Revd. Jnanasiri is a Bengalee Brahmin who was ordained recently by the Ven. Nyanatiloka Thera. The meetings were attended by packed audiences.

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Maha Bodhi College Prize Day.

The Annual Prize Distribution of the Maha Bodhi College, Colombo, was held on the 20th of January last under the Chairmanship of Justice E. A. L. Wijewardene, K.C. Mrs. Alice Kotalawala distributed the prizes. Maha Bodhi College which was started by the late founder of the Maha Bodhi Society for the benefit of the children of Buddhist parents in Colombo is doing much service to the Buddhist cause by providing education to the poorer citizens who cannot afford to send their children to expensive schools. It is a great credit to the School that it occupies the first place among Colombo Schools in Sinhalese, the mother



Photograph taken on the occasion of the late Maharaja Gaikwad of Baroda's visit to the Maha Bodhi Library, Calcutta.
Left to right: Revd. K. Gunaratana Thera, His Highness the Maharaja, Messrs. Devapriya Valisinha and Naresn Nath Mookerjee.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

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[No. 3

VAISAKHA CELEBRATION

APPEAL FOR FUNDS

The thrice sacred festival in commemoration of the Birth, Enlightenment and Mahāparinirvāna of the Buddha Sakya Muni, will be held under the auspices of the Maha Bodhi Society on the 2nd May, 1939 at the following places:—Calcutta, Buddhagaya, Sarnath, Madras, Calicut and other centres of the Society. Funds will also be sent towards the celebrations at Kusinara and Lumbini.

The programme of celebration includes the holding of public meetings, feeding of the poor, presents to hospitals, dana to Bhikkhus and illumination of the sacred places. The success of the programme will depend on the funds available for the purpose. It is estimated that

at least Rupees one thousand (Rs. 1,000/-) will be necessary to carry out the full programme. May we, therefore, appeal to the Buddhists of India, Burma, Ceylon and other countries to contribute this small amount and enable us to carry out the programme in its entirety.

DEVAPRIYA VALISINHA,
General Secretary, Maha Bodhi Society,
4A, College Square, Calcutta.

Wise, Lord, is the Venerable Sariputta ! comprehensive and manifold is his wisdom, joyous and swift is his wisdom ! sharp and fastidious is his wisdom ! Small in his desires, lord, and contented is the venerable Sariputta ! Loving seclusion and detachment is he ! Of rampant energy is the venerable Sariputta ! A preacher (insistent), accepting advice, a critic, a scourge of evil is the venerable Sariputta :—Nay, Lord, but who that is not childish, or corrupt, or stupid, or of perverted mind would not approve of the venerable Sariputta ?

Devatā Samyutta.

THE FUTURE

By BHIKKHU DHAMMAPALA

"Do you believe in a Creator?"

—"I do believe!"

But my creator is not some external force, or someone mightier than I, who has out of pure love pushed me into this world of misery. That would be the love of that monkey which, full of love, pressed its young to its breast, and squeezed it to death. Or like the compassion of that other monkey which said to a fish: "I'll catch you and save you from being drowned", and it put the poor fish high up on a tree.

We all feel more or less like a fish on dry land. We want something, but most of us do not know what, and do not know where to look for. We want happiness and even the ascetic who makes his body suffer, does so in order to make it free from suffering.

In our ignorance we grasp for things which we think will make us happy, as a child likes the fire till it has burnt its fingers.

Who has burnt its fingers? The fire?

No, the child itself did so.

We are our own creations. Children of the past, of *our* past, and parents of the future, of *our* future.

I do not believe this, but I know, because I have experienced it.

I am a rationalist, and any Buddhist, every man should be a rationalist. With two feet standing on the ground we must face reality, because life is so real, and life is the only thing we have, the only thing we are.

Life is sometimes too real. And that is why we all want to make it ideal.

But the essence of an ideal home does not exist in a soft sofa ; the essence of an ideal life does not exist in self-indulgence ; the essence of ideal religion does not exist in emotional ceremonies. What then?

The essence of a thing is that which makes it "that". Stripped of all mere accidents we become what we are. And that is why Buddhism is an ideal religion, because it is so real.

Buddhism teaches us to see the things as they are, and not to be misled by appearances. And here reason alone can help us. No authority, not even the word of the Buddha, should be a sufficient motive to accept the Dhamma. But evidence, experience, reason must form the basis of our conduct, of our life.

To be good for goodness' sake, and not for heaven's sake, that is the true Buddhist spirit.

I am not afraid of Māra, not even if he had 10,000 daughters. And I do not beg for the help of salvation, because there is nobody to help me.

We are our own creators, our own saviours, and our own tempters.

If we look at the things as they are, we can equally use and equally despise them, because *we* make them good or bad. If we bring flowers to the temple only to make a show of our devotion, we will only increase our pride and that is punishment enough. There is no need of an eternal Judge ; we judge and punish ourselves.

Let us look at things as they are and we shall become more rational, that is, more human.

If we want to spread our religion, we must do it in such a way that its chief characteristics are shown best. Well, the basis of Buddhism is reason. As such it stands

alone. All other religions are based on revelation. Buddhism alone makes a man free and independent.

Therefore it has been said in the first verse of the Dhammapada that

“Mind is the first element ;
Mind is pre-eminent of all things ;
By mind all things are made.”

Our present century is more rational than any of its predecessors on account of its progress in science. Buddhism therefore seems to be best fitted for our time. But then we should not spoil it. We must keep the doctrine, the theory, pure by keeping the practice, our life pure. Pure, not only in the sense of purity of desires, freedom of passion, but also pure in the sense of freedom from superstition.

There is now-a-days a strong tendency towards superstition. Many people believe in good and bad signs which will regulate their future.

Can we know the future?

Certainly we can. And there is no need of going to a fortune-teller, because everyone of us can predict his future, because our future is dependent on our present. Not those omens, but we ourselves make our future. Now we make the causes which will have a corresponding effect without fail.

A good moral life will not be rewarded, but will result in a good future. It is the way of causality, of rationality that we have to show in order to spread our religion.

There is plenty of “faith” and “mystery” in the world. Man does not require any more of it. But man wants to be man. And a man is he who knows what he does, who has courage enough to bear the responsibility of his own deeds, who is strong enough to keep his head erect in adversity. But there is no misfortune, no ill-luck, because

those terms imply an external agent where there is none. If we sincerely desire to bring our religion to the West, we should remove from it all that smells of irrationality. We want a practical religion, based on reason, and nothing else. That alone can give a man confidence in himself; that will bring him to firm resolution; that will give him that inner energy which is absolutely necessary for success.

Sammā-Vāyāma: Right Effort is the real factor, is the dynamo which keeps us going on the Noble Path. And all our faculties are powerless unless they are driven by this engine.

Let us be what we are: free men. For only when we are free from all fetters, we can make progress on the Path which surely leads us to the Goal of life, Nirvana.

May the true Light of the Buddha-Dhamma be more and more our guide, and may we always follow it.



It is by life in common with a person, sire, that we learn his moral character; and then only after a long interval if we pay good heed and are not heedless, if we have insight and are not unintelligent. It is by converse with another, sire, that we learn whether he is pure-minded; and then only after a long interval if we pay good heed and are not unintelligent. It is in time of trouble, sire, that we learn to know a man's fortitude and then only after a long interval if we pay good heed and are not heedless, if we have insight and are not unintelligent. It is by intercourse, sire, that we learn to know a man's wisdom, and then only after a long interval, if we pay good heed and are not heedless, if we have insight and are not unintelligent.

Kosala Samyutta.

CALL TO SERVICE

By A. C. ALBERS

In the silence of the midnight
When the hours are dark around you
Or in nights when silver moonlight
Sends its floods of mystic silver,
Then alone,—alone and silent
Tune the heart to nature's voices.
Hark the silver whispers breathing
Through the murmur of the southwind
Through the rustling of the palm leaves,
Through the pinecones of the northlands
Through the waving grass of meadows,
All vast nature tells the story
Of a life wave vast and endless.
For, what are these fleshy bodies
But frail raiments, often tattered
That are donned for this, our journey
Through the earthworld cold and weary.
But beyond are fields of glory
Cities, landscapes, realms unmeasured,
Where dwell beings clad in virtue.
Yet, for minds in darkness shrowded
There are dwellings bleak and lonely
Tracks of desert without verdure,
Without cooling springs of water,
Narrow pathways, dark and dingy,
Reeking all with loathsome odours,
In large cities, where the dwellers
Live in hate, in malice, anger

In all that which is unholy,
Fill the atmosphere with curses.
Hungry, thirsty, disease laden,
Move they, loathing their existence.
They appeal through lamentations
To the dwellers of the earth,—world,
"Help us, help us, or we perish."
Help them, ye, who still are able,
Help them with thoughts sweet and tender.
Thoughts of strength, will and endeavour,
Deeds of kindness, fond, unselfish.
Offer water pure and crystal
To allay their burning fever,
Slake the thirst that shrinks their sinews.
Give to ill-clad bodies raiment,
Food and drink to those that wander
Homeless in these earthly valleys
And they on the planes beyond us,
Share with them due mercies granted.
Bless the giver, stop their sobbing.
Daily send them words of Him who
In the silence-found redemption
Found the Peace, the life eternal.
Thus their curses will diminish
And their paths will lead them onward,
Unto realms where life is purer.
Loving deeds that help the living
Also help the sad departed.
Therefore let us not grow weary
In the work of loving kindness
Peace and blessing to all beings.



PSYCHOLOGY OF UNDERSTANDING

By DR. R. L. SONI, M.B., B.S., F.R.H.S.

Hatred ceases not by hatred,
Hatred ceases alone by Love."—*Buddha*.

Thus Buddhism recognises that:—

1. Hatred should cease,
2. Hatred cannot cease by hatred, and that,
3. Hatred can only cease by Love.

Hatred is begotten of ignorance and ignorance cannot make ignorance cease. Love is begotten of wisdom and understanding and so it only can neutralise ignorance, the mother of hatred. Moreover, with cessation of hatred comes more understanding and with that comes more wisdom and love, which beget real happiness. So sings Dhammapada (Carus's translation);—

"Happy is the Buddhist's fate,
For his heart knows naught of hate.
Haters may be all around,
Yet in him no hate is found."

Buddha teaches not only to love those who love you, but even to love those who hate you. To love those who hate, is not to encourage hatred, but is a means to engender further love. To love those who love you is to pay back what you owe: not to pay others what you owe them is bad karma. To love those who hate you is grand for you contribute towards eradication of the evil of hatred and thus sow seeds of Nibbanic blossoms in the waste lands of Dukkha existence.

But does not Buddhism teach to hate evil deeds, ignorance and the like? The answer is, *No*—strange

looking answer though. Buddhism teaches no hatred whatsoever, for hatred of the evil in time drifts to hatred of the good. So Buddhism only teaches *Understanding*. It teaches to exert to understand the evil and to exert to get out of that through goodness. No religion, however corrupted, no evil-deed, however vile, no man, however degraded, no animal, however low, is to be hated. All these are to be viewed through understanding and improved and won through Love.

A man commits wrong. To condemn him is not the correct treatment, for it will not make him better—rather it may make him worse. The constituents of the wrong should be analysed, the circumstances under which he committed it should be understood, the causes found, their seeds located and finally real efforts made to eradicate the source of the evil. Thus in place of being hated, the evil-doer rather becomes an object of compassion—compassion for the sufferings he has to endure in virtue of the evil done—and efforts should be made not only to wean him from further evil, but also to put him on a constructive Path and to render bearable the sufferings he has to undergo as the effect of the evil already committed. In fine, the Buddhist attitude to vice is not a display of hatred towards the evil-doer, but an understanding of the evil, to offer compassion for its consequence and thus pity the evil-doer for his ignorance and also to make efforts to enlighten him and get him out of the vice already he is in and to steer him clear of the vices which have not yet ensnared him.

If a religion stands corrupted, it is not good to disparage it, for to disparage it, is to hate it. The religion which may appear rotten and corrupt should be understood through penetrating analysis—analysis of its constituents, analysis of the motive of its birth, its geography, its history and its promises of general weal—and if it is

properly understood, the emergent reaction will be that of tolerant localisation and love rather than that of hatred and denunciation. If a religion stands much below the mark, it is not by hatred that it can be helped to come up to the mark: it is by understanding that it can be proved wrong and it is by love alone that it can be reformed and won over. If another's religion is viewed with penetrating light of understanding and toleration, it may even happen that the religion which was considered low and evil, may turn out to be as merely appearing so, at the end of the sympathetic analysis. Such an attitude not only leads to understanding and that understanding to toleration, but that toleration also leads to further understanding and further toleration, till the superficial controversies vanish into silence. Thus toleration in religious views leads to toleration and understanding in individual matters and better relations between man and man. Practice of hatred could not lead one to such a glorious result—rather the gulf would have widened with its drastic consequences. India at present needs such a NOBLE UNDERSTANDING.

In the field of politics, the element of hatred or its modified or marked bye-products, are generally considered essential so much so that Dr. Johnson was led to define politics as 'the last resort of a scoundrel'. Dr. Johnson might have gone too far in his views, but the fact remains that masked hatred plays an important role in politics. In general practice politics goes so far in its enthusiasm that in denouncing the evil, the politician is led to hate and plan against the evil-doer, and in concentrating his affection on a circumscribed locality called motherland or father-land, he not only displays indifference to lands of other people, but also is more often led to hate. It is indeed to the credit of Mahatma Gandhi that he, in his practical application of the noble doctrine of 'Ahimsa',

has tried to weed hatred out of politics, but still in other lands politics is what it mostly was. A system of politics in which hatred—masked or manifest—plays an important part, cannot give birth to real prosperity. It may be asked that if such is the noble ideal of Buddhism, why then the unfortunate mass tragedy that is being enacted at present by Buddhist Japan in Buddhist China? The answer is plain. It is not in the sublime name of Buddhism but under the blind intoxication of Imperialism that such a morbid mania is being exhibited, and it is well known that under such an intoxication a nation seldom consults religion for guidance, except to exploit it or prostitute it. Japan is indebted to China for the richness of her culture and greatness of her civilisation and if now, under the blind intoxication of Imperialism, she is expressing her gratitude in such a drastic way, one can be rest assured that in the conquest of China, she cannot hope to find the seeds of prosperity. Nemesis will soon be upon her. Real prosperity comes in only with cessation of hatred. The noble example of Asoka, who bestowed prosperity on India by creating a noble understanding with all the neighbouring lands, stands a supreme example for all time and should be the ideal for all nations.

So in conclusion:—as with individuals, religions and politics, so with all other fields of human activities:—

“Hatred ceases not by hatred,

Hatred ceases alone by Love.”

Hatred has no place in the Dhamma of Lord Buddha, for it has no place in the sublime purity of His mind. Out of mind spring all actions, and if mind is well balanced, it will be wisdom and love that will rule it and not hatred. Mind is the platform where all the physical activities are mentally rehearsed for the theatre of life and

so one has to be ever-alert to keep down the element of hatred there. Such a habit can only be acquired partly by education and partly by discipline.

India and the world at large need to imbibe the spirit of this "MANTRA" at this critical period in the history of the world, when hatred is horribly manifest everywhere. In cessation of hatred and the exhibition of mutual understanding are not only the solution of strained individual relations, but, along with many other things of glory, also of the curse of Hindu-Muslim tension in India and of the savage war-mania of the so-called civilised world at large.



*Not by his outward guise is man well known,
In fleeting glance let none place confidence.
In garb of decent well-conducted folk
The unrestrained live in the world at large.
As a clay earring made to counterfeit,
Or bronze half penny coated o'er with gold,
Some fare at large hidden beneath disguise,
Without, comely and fair ; within, impure.*

Kosala Samyutta.

THE LORD BUDDHA AND THE BEGGAR

BY BHIKKHU METTEYYA

In Benares there lived a very poor man. He was so very poor that the people called him *Mahā Duggata*, Prince of Paupers.

But he loved the Lord Buddha, the Dhamma and the Sangha. He longed to feed the Lord Buddha, or even a single monk.

His wife also loved the Triple Gem, and said to her husband, "Dear husband, we will both work for hire and feed even one child of the Lord Buddha."

They worked in a rich man's house. The husband split wood and the wife pounded rice and as wages they received five measures of rice.

Filled with joy at the thought that they had received food to give in alms, they rose very early in the morning. And the pious woman said to her husband, "Dear husband, go seek some leaves for curry." He went to the bank of the river, picked some leaves, and brought them home. Then they prepared a meal consisting of porridge, rice and leaf-curry.

Now, that dawn, the Lord Buddha, surveying the world with the two eyes of compassion and love, beheld *Mahā Duggata* who was poor but so faithful.

And the Lord said to himself, "*To-day I will help this poor son.*"

The meal prepared, *Mahā Duggata* went to the solicitor of alms and said, "Sir, do give me a monk to feed."

"Friend, I could not allot you a monk," replied the solicitor.

'Mahā Duggata felt as if a sharp dagger had been struck into his belly. He wrung his arms, burst into tears, and repaired to the residence of the Lord Buddha.

At that time, the Master sat in meditation inside the Fragrant Cell, and seated without were kings, princes, commanders-in-chief, and others, waiting for the Lord to come forth that they may beg for His bowl and feed Him.

Now, on previous occasions, Mahā Duggata had been seen at the monastery as an eater of remnants of food, and the illustrious people gathered there stopped him, saying, "Mahā Duggata, 'tis not meal time as yet ; why do you come here so early?"

But Mahā Duggata went towards the Perfumed Chamber, laid his head humbly on the threshold, and prayed to the Lord Buddha, saying, "Lord, in this city there is none so poor as I. Lord, be my refuge and bestow Thine favour on poor me."

Now, the Buddhas show particular tenderness to the poor.

The Lord opened the door, eyed the poor man with tenderness and love, took the bowl and placed it in his hands.

Mahā Duggata was full of joy as if he had received sovereignty of the whole world. Meanwhile, kings and princes gasped at each other and said to the Prince of Paupers, "Sir Mahā Duggata, give us the bowl of our Master ; we will give you all this money for it."

"Sirs," replied Mahā Duggata also, "I will not give the Master's bowl to any one. I have no need of your money. All that I desire is to feed the Lord."

Mahā Duggata took the Lord Buddha to his little hut and fed Him with large love and reverence.

That very day, the King bestowed great honour on the Prince of Paupers and made him a treasurer of the city.

DO I EXIST ? IS "I—AM" TRUE ?

BY MAUNG BA, B.A., B.Sc.

When we come to consider what exists, whether 'I' exists, *i.e.*, whether "I-am" is true or not, there are two things to be taken into consideration:—

- (1) The World of Physics,
- (2) The World of Senses.

Our study of physics, *i.e.*, natural phenomena, has shown us that the various phenomena which constitute the external world, quite apart from our knowledge of it (rather our sensual knowledge) are comprised in what we popularly term mechanics, heat, light, sound, magnetism and electricity. All events connected with each of these different phenomena take place whether we are aware of them or not, *i.e.*, independently of our sensual contact and sense impression. An apple drops from a tree (mechanical phenomenon); owing to the heat of the fire, the apple dries up (heat phenomenon); when the apple drops and touches the ground, a sound is produced (sound phenomenon); when a lamp is lighted in a room the darkness is dispelled (light phenomenon); a lodestone attracts a piece of iron (magnetic phenomenon), when a piece of catskin is rubbed against an ebonite rod, the rod acquires peculiar properties such as that of attracting other objects such as small bits of paper, or when a plate of zinc and copper are immersed in dilute sulphuric acid, an energy is produced when the ends of zinc and copper plates above the surface of the dilute acid are connected with a wire (phenomena of electricity). All these events take place in the course of nature as results of causal laws,

i.e., as natural phenomena, independently of any person's command. All this takes place in the World of Physics.

Now comes the question:—How is the World of Physics, in which these events take place, independently of any one's command related to the world of senses? By the world of senses we mean the various events which are experienced as the results of sensations produced in our body, *i.e.*, the various sense-centres situated in the sense organs, the eye, the ear, the nose, the tongue and the body. The sensations produced in our body, the various sense-centres are merely effects; for instance, when I see an apple, in other words, when an apple comes to appear before me, I become aware of it as the result of or the effect of light waves impinging on the retina of my eye, causing a process in the optic nerve and brain. This seeing of an apple is an occurrence which takes place inside our body, namely, first the retina, next the optic nerve and then the brain. However, this occurrence cannot take place independently of the outside fact of the existence of the apple or of the existence of the light waves from it in the world of physics. In the case of a person seeing an apple, the relation between the world of physics (the existence of an apple) and the world of senses (the sight of an apple) is by way of *Ārammana Paccaya* of the *Patthāna*, expounded by Buddha. In this event of seeing an apple, there is the external object and there is the mental object, the latter is what one's mind becomes aware of. In order to understand this fully let us consider what takes place when an object, such as an apple, appears in front of us. Light rays, reflected from the surface of the apple, enter our eye, and passing through the eye lens, an image of the apple appears on the retina of the eye. There takes place a causal relation by *Ārammana Paccaya* between this present image, called the *Ārammana*, and the

consciousness of sight. This *Ārammana*, eye-image, is also causally related by *Ārammana Paccaya* to Mind-consciousness and thus cognition of the apple takes place. The *Ārammana Paccaya* is one of the 24 causal relations pronounced by Buddha. To quote Sayadaw U Nāna's words in his Preface to the *Buddhist Philosophy of Relations*,—"Buddhist Philosophy,"—to elaborate the impermanency as applied to the law of Perpetual Change, has from the outset, dissolved all things, all phenomena both psychical and physical, into a continuous succession of happenings of States (*Sabhāva*) of mind and matter, under the fivefold law of Cosmic Order (*Niyāma*). And the happenings are determined and determining, both as to their constituent States and as to other happenings, in a variety of ways, which Buddhist Philosophy expresses by the term "paccayas" or "relations", one complex happening of mental and materials states, with its three phases of time, etc. etc. (See Preface, *Buddhist Philosophy of Relations* by U Nāna).

The word "*Ārammana*" is to be understood in the sense of '*ālambitabba*' which means that which is held or hung upon, so to speak, by mind and mental factors; '*Paccaya*' is to be understood in the sense of '*upakāraka*' which means that which assists or renders help in the arising of the *paccayuppanna-dhamma*, the subjective mental object. Concerning the word '*ālambitabba*', the function of the *ālambana* of minds and their mental factors, is to take hold of, or to attach to, the subjective mental object.

From all that has been said above, we see that the relation between the World of Physics and the World of Senses is only a correlation between the two, which in the case of seeing an object, is a correlation between the "Space of visual percepts" and "the physical space, more

or less approximately". To use Bertram Russell's words, "The correlation of visual and physical space is rendered approximate by the fact that my visual sensitives are not wholly due each to some physical object, but also partly to the intervening medium." Here the intervening medium is the subjective mental object, which forms the *Ārammana Paccaya* relation between the object of the physics world and the delusive mental object (a mere figment of the brain) of the world of senses appearing to mind-consciousness. What then is the difference between the two?

We know that our knowledge of the object of the Physics World is by an inference only. To use Bertram Russell's words, "the inference from perceptions to physical facts depend always upon causal law, which enable us to bring past history to bear, *e.g.*, if we have just examined an object under a microscope, we assume that it is still very similar to what we then saw it to be, or rather to what we inferred it to be from what we then saw. It is through history and testimony together with causal laws that we arrive at physical knowledge which is much more precise than anything inferable from the perception of one moment."—Perception of one moment is eye consciousness (*cakkhuvīñānam*). By inference through the mind door (*manodvāra*), we get conception of the object by mind-consciousness (*manovīñānam*). In conception by *manovīñānam*, there appear *Saññā*, testimony by similar past events. However, is the knowledge thus gained reliable? As Bertram Russell again says, "History, testimony and causal laws are, of course, in their various degrees, open to question."

Our knowledge of an external object, as stated above, is merely inferential, for to interpret a perception of an object, we have to bring past history and testimony to bear upon it. The truth of what we have experienced in

the past and testified to by our senses is open to question. The World of senses is founded on unreliable materials.* How then are we to get a true knowledge of what really is? It is clear that true knowledge cannot be gained by concepts, namely, from inferences made on sense impressions formed on the various sense centres, which communicate themselves to the brain. Truth can therefore be gained only by way of a channel apart from the six Sense-doors. What is there left? According to Buddha, Intuitive Comprehension, Vipassanā Insight, alone can give True Knowledge.

From all that has been said above, it is clear that whether "I exist," or whether "I—am" is true or not can only be decided after we have gained Intuitive Insight, Vipassanā.



But neither do I say, friend, that by not having got to the end of the world is the end of ill to be accomplished. It is in this fathom-long carcase, friend, with its impressions and its ideas that, I declare, lies the world, and the cause of the world, and the course of action that leads to the cessation of the world.

Devatā Samyutta.

* Refer to my previous Article, "The Illusive Nature of Our Knowledge".

CELESTIAL PLANE AND THE GHOST PLANE

*Translated by Dr. Ven. P. Vajirañāna, Ph.D., and
Mr. B. L. Broughton, M.A. (Oxon.)
(Continued from page 78 of the last issue)*

XVI.

SIRIMĀ'S CELESTIAL MANSION.

The Blessed One was dwelling at Rājagaha at the Bamboo Grove, at Kalandakanivāpa. At that time Sirimā, the courtesan as mentioned in the previous story, having attained to the state of Stream Winner (Sotāpanna), and having proclaimed her abandonment of her impure way of life, wished to distribute alms to eight bhikkhus daily in her house. Bhikkhus setting out forthwith came to her house, and she filled their bowls with food. What was obtained by one was enough for three or four persons. Every day sixteen thousand kahāpanas were spent on charity by Sirimā.

One day, a bhikkhu having taken his meal in her house went to a Vihāra, and when he was seated in the place for the Theras, they asked him, "brother, where did you take your meal before you came here?" "I obtained excellent food in Sirimā's house." "Was it given with joyful heart or not?" "I cannot describe her food, she gives it deliciously prepared. What is given for one is sufficient for three or four persons. Her appearance and disposition are more charming than her charity." Thus he spoke of Sirimā's virtue.

Then a certain young bhikkhu thinking, "I ought to go and see her," taking his robes and bowl set out for her

house in the early morning and obtained food. As soon as the former bhikkhu left her house, Sirimā had fallen ill and was in bed. Her attendants informed her that a bhikkhu had come for alms. She being unable to attend to him herself, asked the servants to invite him into the house and serve him respectfully. The attendants serving him a meal offered him a bowl full of various kinds of delicacies. Sirimā, with the help of her attendants, came to the bhikkhu and bowed down. Having seen her, the bhikkhu thought, "even when sick she is beautiful, how beautiful she must be in health." While he was thinking thus, passion awakened, and he being bewildered and unable to take his meal went to the Vihāra and sat down alone. Though his friends urged him to take food, he refused, thus he remained fasting.

On the evening of the same day Sirimā died. The king sent a message to the Buddha, "Lord, the younger sister of Jīvaka, the famous physician, has died." The Buddha sent a message that Sirimā's body should not be cremated, but should be kept in the cemetery under guard. The king did so.

On the fourth day the corpse was swollen and putrifying, from the nine apertures worms were crawling, and the whole body appeared like a heap of rice. The king made a proclamation in the city, "those who do not come to see Sirimā will be fined eight Kahāpanas." He invited the Buddha and bhikkhus to be present.

The young bhikkhu who was infatuated with Sirimā's beauty, had fasted four days and was lying down in the same place. He was told by a fellow bhikkhu, "brother, Sirimā has died, and the Buddha is going to visit her body;" then, hearing the name "Sirimā" he rose up quickly and saying "I also am going", set out.

The Buddha surrounded by the bhikkhus was standing by ; the bhikkhunis, laymen and laywomen were assembled.

The Buddha, looking at the body, asked the king, "Your Majesty, who is this?" "Lord, it is Sirimā, the younger sister of Jīvaka", answered the king. "Is it Sirimā?" "Yes, Lord," the Buddha said to the king, "Your Majesty, make a proclamation in the city that any one may possess Sirimā for a thousand pieces." The king did so ; no one uttered a word. The king said, "Lord, no man has accepted." "Then decrease the price," said the Buddha. The king reduced the price from five hundred to one kahāpana, and then to a quarter of a kahāpana, and finally offered her for nothing. None replied. The king said, "Lord, no man will take her even for nothing."

The Buddha said to the bhikkhus, "Behold, the woman who was loved by many and for whom men in this very city formerly paid a thousand kahāpanas for a day, now no man will have her even for nothing ; such is this body, nourished by food and decorated by ornaments, exuding from its nine apertures, composed of bones and flesh, subject to sickness, various in form and appearance, a temptation only for the ignorant". Saying this He uttered the following stanza:

"Well adorned, of foul corruption
Body built of flesh and bones,
Permanence and state unchanging ;
Have no part in such a body."

After the discourse, the passion of the bhikkhu who had been infatuated with Sirimā vanished, increasing insight he attained the state of Arahāt. Eighty-four thousand people of that assembly understood the nature of impermanence.

At that time Sirimā who was born as a celestial maiden, considering her glory and happiness reflected on her

previous existence, and seeing the Buddha and the bhikkhus together with a great assembly, standing beside her body in the world of men, with five hundred fairies in five hundred chariots came in visible form and descending to earth, saluted the Buddha.

On that occasion the Venerable Vangisa stood beside the Buddha. "May I ask a question, Lord?" he enquired. Obtaining leave from the Buddha, gazing at Sirimā, the daughter of *devas*, he said:

"Steeds divine with splendid trappings,
Rushing swiftly through the ether;
Yoked to chariots five hundred,
Like to mortal horses harnessed
Whom a driver goadeth onward.
All refulgent thou art standing
In a car of flaming splendour.
I ask thee, thou of lofty bearing,
From what world of radiant beauty
Thou art come unto the Buddha?"

Asked by Vangisa the Elder
Thus the shining one responded:
"Those among the hosts of *devas*
Who in bliss are counted highest
Form at their creative fancy
Objects for their own enjoyment
And therein they take their pleasure.
From that realm of bliss supernal
I am hither come to worship
Him supreme and All Enlightened.

When the shining one declared her birth in the plane of *Nimmānarati* (that is, the plane where the *devas* by will power create whatsoever objects they desire and enjoy them), the Elder desiring to make the karma clear, asked:

"Tell me of your virtuous karma
In the world of men accomplished
That you stand mid bliss and splendour,
Infinite that none can measure,

By your mystic power of wonder
You are faring through the heavens
And your hue of fulgent radiance
Lightenth up the ten directions.
All around you troops of fairies
Serve with deepest veneration.
From what state had you departed
When you reached the world resplendent?
Say, what Doctrine was your refuge,
Were you follower of the Buddha?

When the Elder had asked this, the shining one in explanation, uttered these stanzas:

"In the city Rajagaha
Girded round with lofty mountains
Lived I as the king's attendant
Mighty king of royal splendour.
Skilled was I in song and dancing,
Every woman's grace displaying.
I was famed in Rajagaha
Sirimā the name I bore.
Then the Mighty Sage, the Buddha,
Every evil's overthrower,
Unto me declared the Doctrine:
How effect the cause doth follow
And the Noble Truth of Suffering,
Transience, and Sorrows Ceasing,
And the path to bliss eternal,
Blessed path undeviating.
Hearing thus the Noble Doctrine,
Guide to happiness unending,
Taught by Him the All Enlightened,
Well restrained by moral precepts
I in virtue stood unshaken.
Well I grasped the bliss immortal
Which Tathagata proclaimeth.
I was skilled in concentration,
So I won this bliss supernal.
All things in their actual nature
Viewed I with a firm conviction.
By the many I was honoured,

Pleasures of this world sub-lunar
 I enjoyed in full abundance.
 Now am I a shining devi
 Faithful follower of the Buddha
 And the noble bhikkhus honour.

Thus Sirimā explained her prosperity and happiness, and adoring Buddha and the assembly of bhikkhus, returned to the Radiant World. The Buddha preached the Law upon the present theme and it was of much avail to bhikkhus and laity assembled there. The Bhikkhu who was obsessed with passion attained the state of Arahāt at the end of the discourse.

(To be continued)



Hard is it, sire, for you who are a laymen, holding worldly possessions, dwelling amidst the encumbrances of children, accustomed to Benares sandalwood, arrayed in garlands and perfumed unguents, using gold and silver, to know whether those are Arahats, or are in the Path of Arhatship.

Kosala Samyutta.

THE FORTY-SIXTH ANNUAL REPORT OF THE MAHA BODHI SOCIETY OF INDIA

(Continued from page 87 of the last issue)

Dhammacakka Festival.

The above festival was held on the full-moon day of July at Sarnath under the Chairmanship of Sri Prakasaji, M.A., L.L.B., M.L.A., Bar-at-Law. There was a large and distinguished gathering. Many speakers addressed the meeting on the message of Lord Buddha.

The festival at the Calcutta Vihara was presided over by Mr. Chen Chang Lok, the Consul General for China. The hall was packed to capacity and the meeting was addressed by well-known speakers.

Death Anniversary of the Founder.

The fourth anniversary of the passing away of the Ven. Sri Devamitta Dhammapala, founder of the Maha Bodhi Society, was held on the 29th April at the different centres of the Society. The anniversary in Calcutta was presided over by the Hon. Mr. Justice C. C. Biswas, Judge, Calcutta High Court. There was a large gathering which was addressed by many speakers who eulogised the work accomplished by the late founder.

The meeting at Sarnath was presided over by Dr. Bhagawan Das, M.A., D.Litt. The boys of the Maha Bodhi Vidyalaya went on procession to the "Garden of Memory" the site of Revd. Dhammapala's cremation, where they paid due reverence. The life and work of the great founder were later on explained to the boys.

Buddhagaya Question.

The Buddhagaya question received due attention during the year though it is far from being solved yet. Following the

resolution passed at the last Annual General Meeting of the Society, the General Secretary kept up a regular correspondence with the authorities as well as Buddhist leaders all over the world. Meetings were held in Ceylon and Burma protesting against the attitude of the Government in abolishing the post of the custodian of the Temple. A mass meeting of Buddhists was held in Colombo Town Hall presided over by the Hon. Mr. D. S. Senanayaka, Minister of Agriculture, at which the General Secretary explained the present position. A committee was appointed to continue the agitation till the temple was handed over to the Buddhists. A similar committee was set up at Rangoon for the same purpose following a public meeting. Senator U Thwin, Vice-President of the Maha Bodhi Society, is the president of the Committee.

A deputation of Ceylon Buddhists consisting of Dr. Cassius A. Pereira (leader) Messrs. Neil Hevavitarane, A. Ratnayaka H. Ratwatte, Lakshman Seneviratna and the General Secretary of the Maha Bodhi Society, waited upon the Governor of Behar, the Prime Minister and Dr. Rajendra Prasad in order to place before them the grievances of the Buddhists. They gave a sympathetic hearing to the deputation. The Congress leaders have undertaken to introduce a Bill in the Bihar Legislative Assembly at an early date. Pledged to accept the recommendations of the Rajendra Prasad Committee, we have every hope that the Congress will take steps to settle this question to the satisfaction of the Buddhists.

As a result of the correspondence and the representations made, I am glad to state that the Mahant has been compelled to remove the plantain trees from among the sacred ruins. I hope that the Government will also take steps to re-appoint the Custodian.

General Secretary's visit to Ceylon.

The General Secretary of the Society visited Ceylon during the year in the interest of the work of the Society. He spent over two months visiting different towns lecturing and enrolling subscribers for the Maha Bodhi Journal. In the course of the

tour he was able to enroll 3 life members of the Society, 3 ordinary members, 5 life subscribers and 146 ordinary subscribers to the Maha Bodhi Journal. At these meetings he spoke about the Buddhagaya question as a result of which the agitation for the recovery of the Temple received fresh impetus. The Society's thanks are due to all friends who had co-operated with the General Secretary in obtaining members and subscribers.

Propaganda Work.

At the invitation of the Ramakrishna Mission of Jamshedpur, the General Secretary of the Society visited the town and delivered a lecture on the life and teachings of Lord Buddha. The meeting was arranged in connection with the centenary of Ramakrishna Paramahansa and was well attended. Owing to lack of speakers and funds it could not accept all such invitations.

Delegates on behalf of the Maha Bodhi Society took part in the Parliament of Religions held in the Calcutta Town Hall in connection with the same centenary. Revd. Ananda Kausalyayana and the General Secretary were the speakers. The former spoke on modern Buddhist movements and the latter on "The Buddhist way of life". They also took part in various other events of the Parliament. The foreign delegates to the Parliament were invited to visit the Sri Dharma-rajika Vihara which some of them did.

Biography of the late Founder.

Mr. Lakshman Seneviratna who was entrusted with the important task of compiling a life of the late Ven. Sri Devamitta Dhammapala spent sometime at the Society Head Quarters collecting materials for his work. He interviewed a large number of Revd. Dhammapala's friends in Calcutta. The work of writing the biography is expected to be complete soon.

Sarbananda Barua's Legacy.

Mr. Sarbananda Barua of Raozan, Chittagong, who died in Simla in 1935 left his entire saving of Rs. 4709-2-4 to Mr.

Devapriya Valisinha, General Secretary, Maha Bodhi Society, to be utilised for Buddhist work. After deducting the cost of obtaining probate etc., there was left a sum of Rs. 3939-14-4. One of the conditions of the gift is that his father be paid Rs. 15/- per month till he is alive. It is therefore not possible to make full use of the money for the present. Rs. 2000/- have been invested in the Howrah Bridge Loan and the balance utilised in paying his father his monthly allowance. If the example set by Mr. Barua who had meagre resources, is followed by other Buddhists there will be no apprehension regarding the fate of the Society's work in the future. The cottage which he built at Sarnath comes to the Society automatically.

Railway Concession Tickets for Buddhist Pilgrims.

Railway authorities have again offered concession tickets to Buddhist Pilgrims coming from Arrakan and Chittagong to attend the anniversary of the Mulagandhakuti Vihara.

This year the concession was given to parties of five thereby increasing the number of visitors. Bengal and North Western Railway also offered special concession tickets from Sarnath to Balarampur. Our thanks are due to Mr. G. T. Tait, Central Publicity Officer, Indian State Railways, Mr. A. Gumbrill, Publicity Officer, E. I. Rly., and Mr. J. C. Rose, Chief Commercial Manager, E. I. Rly., for their interest in this matter. Efforts are being made by the Society to get these concessions extended to Ceylon and Burma.

Princess Chandra Devi.

Princess Chandra Devi, a descendant of the late king of Burma, died in Calcutta and her body remained uncremated for a number of months as sufficient money was not allotted by the Government for the purpose. The Society joined in the agitation for the grant of adequate funds by sending a memorial to the Government and getting questions asked in the Legislative Assembly on the matter.

Universal Buddha Society of Bangalore.

One of our esteemed members Mr. A. S. R. Chari has started the above named Society in Bangalore for the study and propagation of Buddhism in South India. It is doing good work.

Maha Bodhi Buddhist Mission in Malabar.

This mission continued its activities in Calicut, Trivandrum, Quillon and other centres in the Malabar coast. The Mission has issued a separate report which gives a full account of the work done during the year. Seth Jugol Kishore Birla continued to give his monthly contribution of Rs. 50/- Revd. Dhamma-skanda who is in charge of the Mission work was present at the anniversary of the Mulagandhakuti Vihara. He also visited Ceylon to get the Buddhists there interested in the movement. A small shrine room was erected on the grounds of the Mission House in Calicut. Mr. C. Krishnan has generously given free use of the premises for the Mission work. The Reading Room and the Free School are located in it.

Madras Centre.

Bhikkhu Somananda returned to Madras after a visit to Ceylon. He is delivering lectures on Buddhism whenever possible. There is a good deal of opposition on the part of local Buddhists which is interfering with the work. It is to be hoped that they will co-operate with the Bhikkhu. The Foster Memorial Hall was lent for the use of the school run by the South Indian Buddhist Association. Anagarika Dharma-pala Trustees are bearing the expenses of the Bhikkhu.

Ajmere Centre.

Ajmere Centre continued its activities during the year. The Society is contributing Rs. 4/- monthly for this branch and the rest of the expenses are raised locally. Mr. B. S. Chohan, the Secretary of the branch, is doing all he can to keep the work going on.

Gaya Centre.

Zawtika Hall at Gaya and the Maha Bodhi Rest House at Buddhagaya are giving shelter to Buddhist pilgrims from all over the world. Owing to lack of funds we are unable to keep monks permanently at these places. Revd. Siriniwasa Thera spends sometime at Buddhagaya during pilgrim season.

The School at Gaya.

The management of this school was given over to the Gaya Municipality, but is still being held in the Society's Zawatika Hall.

Rest House at Sankassa.

The land donated by a Zamindar of Sankassa is lying idle as we have not been able to raise money to put up the rest House. I hope some generous Buddhist will come forward with a donation to start the work.

Buddhist Rest House at Nautanwa.

After several years' efforts a plot of land has been purchased in Nautanwa for the building of a small rest house for Buddhist pilgrims going to Lumbini. The cost of putting up a few rooms will come to about Rs. 5000/-.

The work has been started and it is under the supervision of Revd. K. Siriniwasa Thera. Funds are urgently required to complete the work.

New Delhi Vihara.

Arrangements are being made to commence the work of the above Vihara, the foundation stone of which was laid by Mr. K. Yonezawa, Consul General for Japan in 1936. We are indebted to Seth Jugol Kishore Birlaji for his generous offer to construct the Vihara.

Publications.

The Society's publication Department was again active throughout the year. Digha Nikaya, the fourth volume of the Hindi Tripitaka Translation series, came out from the press. It was translated by Mahapandita Rahula Sankrityayana and Bhikkhu Jagadish Kasyapa to whom the Society owes a deep debt of gratitude. It cost Rs. 1716-3-3. Following donations were received for this publication :—

	Rs.
Seth Jugol Kishore Birla, Calcutta ...	500
Dr. Paia Mall, Amritsar ...	100
Senator U Thwin, Rangoon ...	100
Teoh Khay Cheong & Friends, Penang	110
Quah Ee Sin, Rangoon ...	100

We have to thank these donors for their timely assistance which enabled us to pay off the printers. Sutta Nipata, Jataka and Samyutta Nikaya and other texts are also ready for the press but owing to lack of sufficient funds we are regretfully compelled to suspend their publication. We hope some generous Buddhists will help us with endowments to complete this series which will be a sure means of spreading Buddhism in North India.

The following is a full list of the publications issued during the year :—

HINDI.

	Copies
Dighanikaya ...	1000
Buddhavaacana by Nyanatiloka (Translated by Ananda Kausalyayana) ...	1000
Bhagavan Hamare Gautama Buddha, 2nd Ed. ...	1000

ENGLISH.

			Copies
Kamma by Bhikkhu Silacara	...	...	1000
Nibbana by Vappa Thera	...	...	1000
Secular & Social Strata in Buddhist Thought by			
Dr. Benoy Kumar Sarkar	...	...	200
Life of Buddha in Frescoes, 3rd edition	...	...	2000
World's Debt to Buddha by A. Dhammapala,			
2nd Ed.	...	...	1000
Sarnath Buddha Image Photograph in one colour			2000

Copies of Mr. C. C. Bose's Bengali translation of Dhammapada were taken over by the Maha Bodhi Book Agency. He has given the copyright of the book to the Society.

Hindi translation of Dhammapada by Rahula Sankrtyayana has been nearly sold out. Revd. Ananda Kausalyayana has kindly undertaken to revise it to be issued in a pocket edition. There is a growing demand for Buddhist literature in Indian vernaculars which we can only meet if there is sufficient help for the publication department from the Buddhists.

Maha Bodhi Journal.

The Maha Bodhi Journal is now in the 46th year of its publication. As the only English Buddhist Monthly in India it is serving a most useful purpose. Mr. Sri Chandra Sen who worked as co-editor of the journal for several years resigned from the editorial board. The Society is indebted to him for the valuable services he has rendered in this connection. The articles and the get-up of the journal have been improved considerably, but the Journal is not receiving enough support from the Buddhist reading public. We want more subscribers to make further improvements. It has, however, an international circulation which very few other journals can claim. We have to thank the contributors who send articles free of charge.

Dharmaduta.

Our Hindi Monthly which is issued from Sarnath has attained the fifth year of its existence. Though small it is serving a useful purpose. It is given free of charge to all visitors who come to Mulagandhakuti Vihara. The Editor Revd. H. Dhammananda is taking pains to improve it.

Maha Bodhi Book Agency.

The Maha Bodhi Book Agency continued to supply Buddhist books to those interested in the study of Buddhism. It is also the Agency through which the Society's publications are sold. Revd. Piyaratana is in charge of it.

New Buddhists.

During the year the following gentlemen took the three refuges and became followers of the Lord Buddha :—

Mr. K. K. Roy, Calcutta,

Mr. Profulla K. Sen, Calcutta.

Late Ven. Dhammapala's Will.

In accordance with the last Will and Godicil of the late Ven. Dhammapala all properties, funds, etc. which were in his name were transferred to the Trustees nominated by him viz., Messrs. Raja Hevavitarane, Devapriya Valisinha and Revd. K. Siriniwasa Thera.

Revd. Tao of Indo-China.

Revd. Tao who spent a couple of years at Sarnath studying Pāli and Indian languages left for Indo-China during the year. He was a useful member of the Order at Sarnath.

Departures and Changes.

Mr. K. Yonezawa, Consul General for Japan, and Mr. Chen Chang Lok, Consul General for China left for their respective countries in the course of the year. As Vice-Presidents of the Society they rendered valuable services to the

Society. Revd. M. Sangharatana, Assistant Secretary of the Maha Bodhi Society, left for Ceylon owing to ill-health. We hope he will return fully recovered from his illness.

Rahulaji leaves for Russia.

Mahapandita Rahula Sankrityayana, Vice President of the Maha Bodhi Society, left for Russia on the 9th September at the invitation of Prof. Tsherbatsky of the Leningrad University.

Losses.

During the year we have lost by death a number of valuable supporters, members and friends. Mr. C. T. Strauss who was a great friend of the Society and who presented his entire collection of books to the Mulagandhakuti Vihara passed away in Switzerland. We have also to mourn the loss of Bhikkhu Indasiri, Mudaliyar Peter Weerasekara who was a Vice-President of the Ceylon Maha Bodhi Society, Mudaliyar M. G. Perera and Mr. K. Kumaran, Secretary of the Malabar Buddhist Mission, Calicut. The death of the latter is a great loss to Malabar work as he was an enthusiastic worker.

Financial Position.

The financial position of the Society is causing us considerable anxiety. The activities of the Society have expanded but the income has gradually decreased owing to various reasons as mentioned in the previous report. Sustained efforts will have to be made to raise funds for the activities of the Society. The future work will depend on this. We want donations, subscriptions and endowments for the various institutions of the Society.

Abdul Guny's Property.

Abdul Guny's property, on a second mortgage of which the late Ven. Dhammapala had lent Rs. 30,000/- was put up for sale but as there was no buyer the sale was postponed.

There is practically no chance of getting back either the principal or the interest.

Gifts to the Society.

During the year the Society received as gifts various articles such as flags, vases, robes, sheets, etc., for the use of Bhikkhus and Samaneras. The Society's thanks are due to all the donors.

Thanks.

Before I conclude I must thank the Office-Bearers of the Society, monks, Samaneras and other workers for their hearty co-operation in carrying on the activities of the Society during the year.



*Happy the Bhikkhus as they lived of yore,
Unhankering they sought their frugal alms,
Who true disciples were of Gotama.
Unhankering, their lodging and their couch.
The impermanence of things they understood,
And hence of misery they made an end.*

Devatā Samyutta.

BOOK REVIEWS

Ceylon's Uplift. (Through Buddhism) by various Medical men. With an Introduction by the Hon. Mr. S. W. R. Dias Bandaranayaka. A book of 111 pages, published by Dr. Ben Jayawardene, L.R.C.P. (Edin.). Price 50 cts. or As. 8.

It is gratifying to see that medical men are beginning to see the value of the Dhamma as applicable even to physical life.

The little book in question is therefore a most useful one. It deals with the various aspects of Buddhism and shows how they can be applied to life in a practical way.

"There can be no stagnation in nature, it is either growth or decay." Passions must be destroyed and virtues planted. "Anger", we read, "is injurious to one's liver and adjacent organs."

"Unhealthy thoughts become a fever in the blood." All mental activities have great influence on the cells and glands of the blood."

The Vyaggapajja Sutta is quoted to show that the Buddha gives definite advice regarding the promotion of material progress.

Buddhism is the message of hope. However degraded, however miserable one may be, true effort and right willing will bring one to the road of happiness.

The book is highly to be recommended to the general reading public, on account of its great practical value.

Malay.—By Swami Sadananda with foreword by Dr. P. C. Bagchi, M.A., D.Litt. Published by Suhrid Kumar Mitra, 15, Sham Charan De Street, 38 pages. Price not given.

This is an erudite account both historical and ethnological of ancient and mediaeval Malay, leading up to fairly modern

times. The book, though small, contains much information, and will be of great value to students interested in that special subject.

The Minor Anthologies of the Pāli Canon. Part III. Buddhavansa—The Leneage of the Buddhas and Cariya Pitaka or The Collection of Ways of Conduct translated by Bimala Churn Law, M.A., B.L., Ph.D. Published by the Oxford University Press, B. L. Bldg., Nicol Road, Bombay. Pp. 130. Price 10s. 6d.

This is a fine publication and the make up of the book in clear print and beautiful binding adds to its worth and is a recommendation in itself.

The Buddhavansa gives us first a glimpse of the Jewel Walk, the perfect way, which "renders madness sane, banishes sorrow, delivers from the going on and is the waining of all ill."

Chapter II gives a chronology of the different Buddhas, of Whom Gautama, He Who turned the "Wheel" at the Deer Park in Benares, was the twenty-fifth.

The last chapter of this division deals with the distribution of Buddha's Relics.

The Second Part—the Cariya-Pitaka—deals with the various past lives of the Buddha, showing the Perfection of Charity, of Morals, of Renunciation, of Truth and of Amity.

The Buddhawamsa is a translation of the original Pāli Canon of one of the Tripitakas, and therefore of special value. The same may be said of the Cariya-Pitaka.

National Reconstruction—By Chandra Chakravarty. Published by Vijaya Krishna Bros., 31, Vivekananda Road, Calcutta. Paper bound, 126 pages, price not given.

The little book is a consecration, with the motto,—
"Mother and the Motherland are even more glorious than Heaven." A book written on the foundation of such a

principle, must needs have moral value. Its main subjects are :—

"India in World Politics", "The Political Outlook", "Hind Swaraj", "Social Reforms".

Zelta Grāmata in Dedication to fifty years of creative activity of Nicholas Roerich and the first Baltic Congress of Roerich Societies.

We have before us a large publication, called "Zelta Grāmata" which contains numerous letters in appreciation of Nicholas Roerich, that great mystic, Artist and Poet.

The letters are from many lands and written in as many languages, which certainly bear witness to the cosmopolitan spirit of this great man.

There are some paintings reproduced, which like all the art productions of Roerich are dream-laden and draw the mind to greater heights.

They make one think of those early days, when the Buddhist missionaries taught with the brush as with the pen. Roerich certainly has that power.

Nicholas Roerich has fifty years of activity behind him, and we wish him many years to come to continue his noble work.

A. C. A.



*Infatuated in their worldly wealth,
Greedy and languishing in sense-desire,
Discerning not that they have gone too far,
No more than deer discern the trap prepared :
Evil the aftermath to them must be,
And bitter varily the ripened fruit.*

Kosala Samyutta.

NOTES AND NEWS

Chinese Buddhist Temple at Sarnath.

The foundation stone of the new Chinese Buddhist Temple at Sarnath was laid by Mr. Chih-Tsing Feng, Consul-General for China, on the 8th February last before a large and distinguished gathering. In laying the foundation stone Mr. Feng made an impressive speech in which he mentioned the cordial cultural relations that had existed and are still existing between China and India. Among the other speakers were Mr. Lee Choon Seng, Dr. Bhagawan Das, Revd. Teh Yu, Revd. Ananda Kausalyayana, Paramahansa Baba Raghavadas, and Mr. Devapriya Valisinha, General Secretary of the Maha Bodhi Society. Mr. A. H. King, the Engineer and Secretary of the Vihara Committee, gave a description of the proposed temple. The presence of the donor of the Temple, Mr. Lee Choon Seng who had specially come from Singapore to take part in the function, added to its importance. His personal contribution towards the building is about Rs. 60,000/-. When the temple, which is in Chinese style of architecture, is completed it will be another worthy addition to the growing Buddhist centre at Sarnath. The Temple is expected to be ready by the end of this year.

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The Passing away of a Great Indian Ruler.

The Maharaja Gaekwar of Baroda who passed away last month, at the ripe old age of 76, was a remarkable personality. He was not born heir to the throne of

Baroda but was selected for the high position from among the distant relations of the family. That he fulfilled the expectations of those who had selected him and of his own subjects is clear, when one looks at the record of achievements he has left behind him. For over sixty years, during which he held the reins of Government, he worked hard and conscientiously for the welfare of his subjects, which very few Indian Princes do. Aware of his own humble beginnings, he played the role of a very enlightened ruler who knew his subjects, their joys and sorrows. Among Indian States, Baroda was the first to make progress on modern lines and this was not due to any pressure from below as in the case of some States, but due to a genuine desire on the part of the Maharaja himself to make Baroda a model State. In education, sanitation, and other essential factors of a progressive State, Baroda reached a high level long before others. Baroda has one of the finest systems of travelling libraries for the benefit of village people. Special attention was given to the education of women and the State made rapid and all-round progress under his rule.

We cannot forget His Highness' keen interest in Buddha Dhamma. His knowledge of Buddhism and its history, especially the history of the reign of Emperor Asoka, seems to have had a most elevating influence on his life. Long before the present movement for the removal of untouchability and caste from India was inaugurated, he had foreseen their evils and had made bold attempts to remove them. In one of the important parks in the City of Baroda, he set up a beautiful image of the Buddha brought from Japan, and on its pedestal he got inscribed verses from the *Dhammapada* which say that one does not become a Brahmin by birth but by action. His Highness was also an admirer of our founder, the late Ven. Dharmapala, to

whom he sent a donation of Rs. 10,000/- for the construction of the Calcutta Vihāra. In December, 1937, His Highness visited the Society's centres in Calcutta, Buddhagaya and Sarnath. He was a Patron of the Maha Bodhi Society since 1920 and the passing away of such a benefactor of the Society and a noble ruler is a matter of deep sorrow to the entire Buddhist world. He was a prince in the real sense of the word. Ever solicitous of the welfare of his subjects, generous, hardworking and conscientious of his duties, he has left behind him a record of achievements which should inspire rulers of all Indian States.



Roerich's Painting for the Mulagandhakṛti Vihara Library.

We have received a fine painting from Professor Nicholas Roerich, the famous Russian painter, to be hung up in the Vihāra Library at Sarnath. It is a work on canvas in frescoe style and is entitled "Panacea". Lord Buddha is seen coming down from the mountains and offering to the disciples the panacea of the Holy Teaching. A reproduction of the painting will appear in our Vesak issue. We express our thanks to Prof. Roerich for his gift.



Another Gift from Senator U Thwin.

Senator U Thwin, Vice-President, Maha Bodhi Society, who is well known for his generosity has presented to the Sri Dharmarajika Vihara in Calcutta a beautiful marble image of the Buddha together with its attractive shrine and other accessories. The whole shrine is gilded

in gold and is a typical example of fine Burmese workmanship. The image was brought to Calcutta by U Po Byaw, Director of the Reserve Bank of India, (Burma circle) and was received at the jetty by a large number of Buddhists. It was brought in a procession to the Vihara where it was duly installed with the usual ceremonies. The image has been placed to the left of the Stupa and is much admired by visitors. We convey the Society's thanks to the generous donor.

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Maha Bodhi Vidyalya Building.

We are glad to announce that five rooms of the above School building are complete. Some of the classes were removed to the new building on the 13th February. As sufficient funds are not available, the Society has suspended for the present the completion of the other rooms. The school requires at least four more rooms for its immediate purposes and we appeal, once again, to our readers to help the Society to complete them. A donation of Rs. 100/- has been received from Mr. S. Sundar of Poona for the School fund.

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Siamese Pilgrims.

Siam is one of the leading Buddhist countries where Buddhism prevails in its pure form and yet we have been wondering why so few pilgrims come from there to visit the sacred places in India. We were, therefore, greatly pleased to welcome a party of devout Siamese Buddhists last month. They were Mr. and Mrs. Mong Gee Boribun, Miss Boribun and Mrs. Queripel who spent several weeks in India visiting the holy places. We hope their visit will pave the way for others to make similar pilgrimages.

Mrs. Salanave Returns to Work.

If there is anybody working harder to spread the gospel of the Buddha in America than Mrs. Miriam Salanave I have been unable to discover it. Mrs. Salanave continues the work of the Western Women's Buddhist Bureau at Apt. 4, 715 McAllister Street, San Francisco, Calif., and besides undertaking to give information (to men also) about Buddhism supplies Buddhist literature, cards, bookmarks and incense, does her own printing with the aid of her husband, and does not threaten to give up because of meagre support. Write to her, and for Lord's sake enclose something for reply. H. P. Blavatsky was a Buddhist, Col. Olcott was a Buddhist, the two Masters who prompted the founding of the Theosophical Society were Buddhists, and yet, strange to say, you can't persuade a theosophist of today to touch a Buddhist book. They—at least those of the Adyar fraternity—just jump at any balderdash written by George Arundale or Geoffrey Hodson of the Liberal Catholic Church, but say, "Buddhism" and they pretend not to hear. Recently the CRITIC offered to send a sample copy of that excellent magazine *Buddhism in England*, to anybody for a stamp to cover postage, and got not a single reply. Why? Ask Mr. Foster.—*Literary Critic.*

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The New Sangharāja of Siam.

It is gratifying to learn that the Most Reverend Somdech Phra Vanarat, Lord Abbot of Wat Sudasnadebavararam Monastery in Bangkok, has been appointed to the office of Sangharaja or Supreme Patriarch of the Kingdom of Siam.

It was on Tuesday, 15th November, 1938, that His Majesty the King Ananda Mahidol of Siam presented (on

his arrival from Europe) to the Most Reverend Somdech Phra Vanarat the Act of Appointment and the seal of office of the Supreme Patriarch of the Kingdom. Several prominent Buddhist priests were present that day at the ceremony in the Chapel Royal.

This constructive appointment, made with the advice and consent of the Government of Siam, may probably contribute not a little to the religious advancement of Siam, for this appointment is in itself a victory of Lord Buddha's democratic principles. The new Sangharāja of Siam is not a member of the Siamese Royal Family, as were his predecessors, and the appointment has been conferred on the Most Reverend Somdech Phra Vanarat in consideration of his great piety, good behaviour and real Buddhist learning. It is the good fortune of Siam to have to-day such a democratic and fine-spirited Sangharāja. Siam badly needs Buddhist priests with real, abiding and burning devotion to the cause of Our Holy Dharma.

The new Sangharāja of Siam belongs to the Siamese Mahā Nikāya (sect) and is 82 years old. The Most Reverend Somdech Phra Vanarat was ordained as Samanera in 2412 B.E. in Wat Svetrachit Monastery, Thonburi, Siam, and attained Upasampada in Bangkok 62 years ago.

Soon after his appointment the new Sangharāja elected the following three Buddhist priests to become members of the Supreme Private Council of the Buddhist Church of Siam, namely:

1. The Very Reverend Phra Dharmapitaka of Wat Phra Chetuphon Monastery.
2. The Very Reverend Phra Dharmaghosatcharya of Wat Benchamabopitra Monastery.
3. The Very Reverend Phra Dharmatrailokatcharya of Wat Maha Dhatu Monastery.

These 3 Buddhist priests direct to-day virtually all the affairs of the Sangha in Siam.

The people of Siam are living in one of the most vital periods of Siamese history, when developments of the first magnitude have followed one another in quick succession in every branch of Siam's life. And the Siamese nation is fortunate enough to have to-day at the head of the State courageous political leaders, who proceed resolutely with their programme. The present Government of Siam faces realities. Sooner or later Siam will have to co-operate with foreign Buddhist Churches in Asia and international Buddhist organisations.

(From our own correspondent).



*See that with good men only ye consort,
With good men do ye practise intercourse.
Knowledge of how the good do shape their life
From all and every ill may set us free.*

Devatā Samyutta.

FINANCIAL

MAHA BODHI VIDYALAYA BUILDING FUND.

INCOME.			EXPENDITURE.		
	Rs.	A. P.		Rs.	A. P.
B. F. from Nov. issue	1895	8 0	Total B. F. from Nov.	8,041	7 9
Mr. R. M. Kirihami			Photo of plan	15	0 0
Upasaka ...	5	0 0	Postage & Telegrams	3	3 3
Mr. S. Sundar, Poona	100	0 0	Bank commissions	8	12 0
Collected by Mr. R.			Supervisor's salary	120	0 0
Takahashi, Honolulu,			Paper for printing		
Hawaii ...	13	10 0	Appeal ...	5	7 9
Mr. Umesh Chandra			Painting Board	11	0 0
Mutsuddi, Chittagong	6	0 0	Partition and Floor		
Collected by Mr. J. G.			work ...	38	3 3
Dissanayaka, Matu-			Contractor	900	0 0
rata, Ceylon ...	18	0 0			
Mr. Mong Gee, Siam	10	0 0			
Mrs. D. C. Queripel,					
Siam ...	5	0 0			
Mr. B.D.A. Wijewar-					
dana, Bandarawela,					
Ceylon (1st instal-					
ment) ...	50	0 0			
Total Rs.	2,103	2 0	Total Rs.	9,143	2 0

A loan has been obtained from the Mrs. Foster Schools and Hospitals Endowment Fund to meet immediate payments. We hope donations will be forthcoming to clear off this debt.

GENERAL SECRETARY,
Maha Bodhi Society.

1850-1851

The following is a list of the names of the persons who have been

admitted to the membership of the Society since the last meeting.

IN MEMORIAM



The Late Ven. Sri Devamitta Dhammapala

Born September 17, 1864.

Died April 29, 1933.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

Vol. 47.]

B. E. 2482 APRIL, C. E. 1939

[No. 4

VAISAKHA CELEBRATION

APPEAL FOR FUNDS

The thrice sacred festival in commemoration of the Birth, Enlightenment and Mahāparinirvāna of the Buddha Sakya Muni, will be held under the auspices of the Maha Bodhi Society on the 2nd May, 1939 at the following places:—Calcutta, Buddhagaya, Sarnath, Madras, New Delhi, Calicut and other centres of the Society. Funds will also be sent towards the celebrations at Kusinara and Lumbini.

The programme of celebration includes the holding of public meetings, feeding of the poor, presents to hospitals, dana to Bhikkhus and illumination of the sacred places. The success of the programme will depend on

the funds available for the purpose. It is estimated that at least Rupees one thousand (Rs. 1,000/-) will be necessary to carry out the full programme. May we, therefore, appeal to the Buddhists of India, Burma, Ceylon and other countries to contribute this small amount and enable us to carry out the programme in its entirety.

DEVAPRIYA VALISINHA,
General Secretary, Maha Bodhi Society,
4A, College Square, Calcutta.

*A man may spoil another, just so far
As it may serve his ends, but when he's spoiled
By others he, despoiled, spoils yet again.
So long as evil's fruit is not matured,
The fool doth fancy 'now's the hour, the chance!'
But when the deed bears fruit, he faireth ill.
The slayer gets a slayer in his turn ;
The conqueror gets one who conquers him ;
Th' abuser wins abuse, th' annoyer, fret.
Thus by the evolution of the deed,
A man who spoils is spoilèd in his turn.*

Kosala Samyutta.

SUFFERANCE

BY BHIKKHU METTEYYA.

The sacred books are full of stories of sweet sufferance.
In the following one the hero is a seven year old
Sāmaṇera.

When the rainy season had ended, the Elder Tissa of
Kosambi set out for Sāvatti, accompanied by his small
pupil.

On the way they took lodging in a certain monastery.

For two nights they slept in the same room. Now as
there is a rule that a monk cannot pass three dawns under
one roof with one who has not been ordained, on the third
night the Sāmaṇera thought, "This is the third night which
I spend in the same lodging with my preceptor. If I lie
down and slumber till day-break my teacher may commit
the offence of sleeping in common. Therefore I will spend
the night sitting up." So seating cross-legged near the bed
of his preceptor, he spent the night in meditation.

Now at dawn the Elder also thought, "I must send the
novice out." So he took a fan made of palm-leaf, struck
the mat on which the novice sat in meditation, and then,
raising the fan into the air, said, "Novice, please go out."

The room was still dark. The handle of the fan struck
the Sāmaṇera in the eye and straightway made it blind.

But the novice neither cried nor complained.
Covering the paining eye with one hand he went out, and
performed his duties. Still pressing the paining eye with
one hand he swept out the privy and the wash-room with
the other hand, brought water for the preceptor's use and
swept out the preceptor's cell.

But alas! he could not conceal the blind eye for long. For, when he presented the toothstick to the Elder with only one hand, the Elder said to him, "This novice is not properly trained."

"Reverend Sir," replied the little pupil, "one of my hands is not disengaged. Do pardon me."

"What is the matter?" asked the preceptor, and the novice told him the whole story.

When the Elder heard the story he was deeply moved and exclaimed to himself, "Oh, what a grievous wrong have I done!" Then clasping his hands on his forehead in reverent salutation to the saintly pupil, he crouched on the ground at the feet of the pupil, saying: "Pardon me, holy child. I did not know this. Be my refuge."

Then the novice said to him, "Reverend Sir, there is no fault of yours. This is but the fault of the round of existences. Therefore, pray, think not of the loss of my eye."

Although the pupil tried to comfort the preceptor, he would not be comforted. Overwhelmed with sorrow, he took the novice's requisites and proceeded to the Lord Buddha.

When the Elder had sat down at one side, the Master asked him, "Brother, is everything well with you?"

"Lord", replied the Elder, "with me all is well. But here is my little pupil whose noble qualities excel anything that I have seen before."

"What hath he done?" asked the Lord Buddha, and the Elder told the whole story relating how the pupil had comforted him, saying, "Reverend Sir, there is no fault of yours. This is but the fault of the round of existences. Therefore, pray, think not of the loss of my eye."

And the Elder further said, "Lord, my pupil did only console me, cherishing neither anger nor resentment to-

wards me. The sweet virtues of my pupil surpass any thing I have ever seen."

Thereupon the Lord Buddha said to the Elder, "Monk, Arahants cherish neither anger nor resentment towards any one. Their senses are always calm and their minds also are calm."

And the Lord praised the little Arahant, saying,
*He who hath gained Deliverance by Right Knowledge,
He who is peaceful and steadfast ;—
Calm are his thoughts, calm are his words,
And calm his actions also are.*

On hearing this verse the Elder also became an Arahant.



If you, sire, lead a diligent life, your Court ladies will say : The diligent King lives in habitual diligence. Come, then, let us live likewise!" And your court nobles, and your subjects in town and country will say the same. And you, sire, living thus in habitual diligence, yourself will be guarded and preserved, the house of your women will be guarded and preserved, and your treasury and your storehouses also.

Kosala Samyutta.

CELESTIAL PLANE AND THE GHOST PLANE

*Translated by Ven. P. Vajirañāna Thera, Ph.D. (Cantab.),
and Mr. B. L. Broughton, M.A. (Oxon.)*

(Continued from page 122 of the last issue)

XVII.

KESAKĀRI'S CELESTIAL MANSION.

When the Buddha was sojourning at Benares, in the Deer Park at Isipatana, the *bhikkhus*, in the morning taking bowl and robe, went forth on alms round to the city of Benares.

They passed near the house of a Brahman. In that house the Brahman's daughter by name *Kesakāri* who was cleansing her mother's head, seeing the *bhikkhus*, asked her mother, "Mother, these ascetics are in their first youth, handsome, lovely to behold, why have they become ascetics in their youth?" The mother replied, "There is, dear, the Son of the Sakyas, of the Sakya clan; he went forth as an ascetic and became the Buddha, the Master of the World. He preaches the Doctrine good in the beginning, middle, and the end, in the spirit and the letter. He proclaims the clean pure religious life. Those who hear his Doctrine renounce the world. At that time a devotee who had attained the fruit of conversion and realized the Doctrine, passing by, overheard this conversation and approached them. The lady Brahman said to him, "Sir, now there are many sons of householders who live the ascetic life under the Sakya Sage, renouncing great wealth and relatives. "What benefit do they see that they do thus?" The lay Buddhist said, "Because they see the miseries of sensuality and the advantage of renunciation."

Explaining the matter to the extent of his knowledge he described the virtue of the Threefold Refuge, and the five precepts that bring happiness in this world and the next. Then the young daughter asked, "Is it possible for us to take refuge in the Buddha, His Doctrine and Order, and keep the five Precepts, to attain the happiness you have just described?" "Why not? The Doctrine of the Blessed One is universal," saying this he gave her the formula of the threefold Refuge and the five precepts. She accepting them, asked if there was any more to do. He, seeing her capacity for following the Doctrine, explained more, to wit, the method of meditation on the body, and the transitoriness of the material world. Thus showing the Path to eternal happiness he went away.

The young girl remembering and realizing every thing she had been told, concentrating her mind by the meditation on the loathsomeness of the body, gained insight into component things, and attained to the First Path in a short time.

Afterwards she died and was reborn as a companion to the King of *Devas*. The King of *Devas* having seen her mansion and great prosperity, marvelling and delighted at heart, questioned her thus:

"Lo! your mansion all delightful
Bright with pillars of lazuli
And adornments never fading.
Groves of golden trees surround it
Sure this mansion hath arisen
By the working of your karma,
In the world my virtue gave me.
All the radiant host of fairies
Numbered by the hundred thousand
Previously attained their birth.
You this day amid refulgence
Taking birth are standing radiant
Shining over all directions.

Lovely midst the host of planets
Gleams the moon in brilliant glory,
So amid a troop of fairies
Shine you with a flaming splendour,
Whence this wondrous appearance,
From what world have you come hither
To the confines of my empire?
All the host of Tavatimsa
Struck with wonder to behold you
Never have their fill of gazing,
E'en as if the mighty Brahma
Manifested all his glory."

The shining one responded:

"Sakka asks hence came I hither?
In the country of the Kāsis
Stands Benares, glorious city.
There I dwelt as Kesakāri
I with faith and zeal unflagging
Followed Buddha, Dhamma, Sangha.
Trained in mind and firm in virtue
Ever ardent kept the precepts.
In the Doctrine of the Buddha
Ever kept I faith unshaken.

Sakka having seen both the celestial and spiritual happiness of the *devi*, said:

"Welcome to you, radiant fairy,
Seeing you my heart rejoices.
In the Buddha, Dhamma, Sangha
Now your faith is firmly planted
Now serene and tranquil minded
You have won the Heart of Wisdom."

Sakka, Lord of *devas* announced this matter to *Moggallāna* who repeated it to the Buddha. Buddha preached on this theme a discourse which was a blessing to the world of men and *devas*.

CHAPTER II.

XVIII.

THE CELESTIAL MANSION OF A SERVANT.

When the Buddha was dwelling at Sāvatti, a certain lay believer together with many other lay believers went to the Vihāra and listened to the Doctrine. Rising from his seat he went to the Buddha and said, "Lord, from this day I desire to offer four meals every day to the *Saṅgha*." The Buddha accepted and preached a discourse, setting forth the result of charity. The layman said to the maniple, "Venerable Sir, I have invited the *Saṅgha* to accept four meals from me every day, so please send *bhikkhus* to receive it in my house."

He went home, told the maid servant and asked her to be vigilant in the matter. She accepted willingly. Being naturally of pious and virtuous disposition, she rose every day early, and prepared dainty dishes and delicacies and thoroughly cleaned and made ready the sitting room for *bhikkhus*. When *bhikkhus* arrived she served them respectfully.

One day when the *bhikkhus* had finished their meal, she saluted them and asked, "Venerable Sirs, how is it possible to be released from the suffering of birth, death and decay?" The *bhikkhus* gave her Threefold Refuge and Fivefold Precepts, explaining the transitory nature of the physical body and taught her to practice meditation. For sixteen years she observed precepts and deeply practised meditation. One day, being favoured with hearing the Doctrine she developed insight and attained the fruit of the first stage of holiness. Afterwards she died and was reborn as a close attendant of the Lord of *Devas* in the heaven *Tāvātimsa*. Surrounded by sixty celestial musicians enjoy-

ing *deva* happiness, she walked with the retinue through the garden of *Cittalatā*, the beautiful. The Venerable *Moggallāna* seeing her questioned thus:

"Like the splendid Lord of Devas,
 Environed by a troop of fairies
 In the grove of *Cittalatā*
 You rejoicing take your pleasure,
 Shining over all directions
 Lovely as the star of morning.
 Whence this splendour, whence this glory,
 Whence this joy and bliss supernal?
 I request you lovely fairy,
 Tell me of the deed of virtue
 Which when human you accomplished?"

"Pleased at *Moggallāna*'s question
 Making clear the fruit of karma
 Thus the shining one responded:

"When on earth I dwelt a mortal
 I a maid in other's houses
 Lived, in Gotama the famed,
 Seer of Truth, a firm believer.
 Such my zeal and perseverance
 In the practice of His teaching
 Never slackened by exertions
 Even though my body perished.
 Keeper of the Fivefold Precept
 Leading unto bliss unending
 By a road undeviating
 Clear of error's thorns and bushes
 By the wise well demarcated
 See the fruit of right exertion
 Whereby anyone desiring
 Wins the goal of bliss and glory.
 When Lord Sakka holds a council
 I am called for consultation.
 Sixty thousand kinds of music
 Stir my heart with sound melodious:
Alambo Bhaggaro Bhimo, *Sadhuvadi* and *Samsayo*,
Pokkharo and eke *Suphasso*, players of the lute and
pipers

Sunanda and also *Nanda*, *Sokatinna*, *Sucimhita*,
Alambusa, *Missakesi*, *Pundarika* clarion players,

Eniphasa and Suphasa, Subhaddha, Muduka, Cari,
 These and others are musicians
 Who delight with sound melodious.
 In due season me approaching,
 "Let us pass the time in playing
 In the song and dance rejoicing,
 Thus they say with zest to serve me.
 But for those unhappy mortals
 Who on earth no works accomplished
 Waits no future joy and glory.
 But for those the truly happy
 Who accomplished deeds of virtue
 Waits supernal joy and rapture
 In the lovely grove of heaven.
 Unto those who lack in virtue
 Ever cometh grief and sorrow
 In the present and hereafter.
 Unto those who gather merit
 Ever follow joy and gladness
 In the present and hereafter.
 So let all who have a longing
 For the radiant worlds hereafter
 Strive to gain a righteous karma
 Those who follow after virtue
 Taste the bliss and joy of heaven."

Moggallāna thereupon preached to her a suitable discourse, and coming to the world of men, informed the Buddha who delivered a discourse which was useful to men and *devas*.

XIX.

LAKHUMĀ'S CELESTIAL MANSION.

The Blessed One was dwelling at Benares. There was a gate of the city called *Kevaṭṭadwara*, or the Fisherman's Gate. Nearby was a village also called *Kevaṭṭa*. There dwelt a pious woman named *Lakhumā* who was a follower of the Buddha. *Bhikkhus* who passed through the gate she was accustomed to invite to her home and serve with a meal. This was her regular practice. Listening to the

doctrine of the *bhikkhus* she was established in the Three-fold Refuge and Precepts.

She practised meditation and developing insight attained to the state of *Sotāpatti* in a short time. After death she took birth in the *Tāvātimsa* world in a great celestial mansion. She had a retinue of a thousand fairies and passed her time in joy.

Moggallāna seeing her questioned her thus:

"With your beauty brightly gleaming
You illumine all directions
Lovely as the star of morning
I ask of thee, O mighty devi,
Whence this beauty, Whence this glory?
When on earth you dwelt, a mortal,
What of virtue you accomplished
That your great refulgent splendour
Shineth over ten directions."

"Pleased at *Moggallāna*'s question
Thus the shining one responded
Making clear the fruit of karma:
"Near Kevatta's gate my dwelling
To the Blessed One's disciples
Passing through the city gateway
I accorded hearty welcome
Serving them with tasteful dishes.
On the fourteenth and the fifteenth
And the period intermediate
I upon me took the duty
Of the eightfold fast day precept.
Life I took not, theft avoided,
And I never uttered falsehood
Never drank I maddening liquor.
Precepts five each day maintaining
I became a true disciple
Of the Buddha, All Enlightened.
I announce, O mighty Bhikkhu,
Thence my radiant complexion
Thence this happiness and glory
Shining in the ten directions.

"Announce, O Venerable, that the faithful believer *Lakhumā* bows down with her head to the feet of the Blessed One. O Venerable, is it not wonderful that I should gain such happiness having taken refuge in the Blessed One. If the Buddha should speak of me in the religious life, He would speak of me as *Sakadāgāmin*, a Once Returner, the second stage of sanctity."

XX.

THE CELESTIAL MANSION OF THE GIVER OF GRUEL.

The Blessed One was dwelling at *Rājagaha* in the Bamboo Grove of *Kalāṇḍakanivāpa*. At that time a family was afflicted by an epidemic called *Ahivātaka*, or Snake-disease. All of the family died with the exception of one woman; and she being in fear of death, left the house and departed. Being helpless she went to the house of another and stood at the back. The people of the house feeling pity for her gave her something to eat, and she took up her abode there, living on their kindness.

At that time the Venerable *Mahā Kassapa* was spending seven days in a state of absolute tranquillity (*Nirodha-Samā-patti*), and rising therefrom, observing the world thought, "On whom should I bestow a benefit to-day by accepting an offering." Seeing that poor woman who was destined to be born by reason of a bad karma in the World of the Waste, the Downfall, and thinking, "I should release her from her miserable existence", he took his bowl and went to her dwelling place.

Then the Lord of *Devas* (*Sakka*) in disguised form came bearing various kinds of celestial food to offer to the Elder. The Elder recognizing him said, "O Lord of *Devas*, you have done meritorious deeds, do not prevent poor people from attaining happiness", and refusing him the Elder stood before the woman. Seeing the Elder the

woman thought, "this is a noble *bhikkhu* of great power, there is nothing to offer him except a small quantity of gruel, and such a thing cannot be offered to him. So she said "Venerable Sir, there is nothing to offer, I am sorry, please accept alms elsewhere." The Elder stood there. The people of the house invited him to receive food, but he did not accept. Thereupon the woman thought, "The noble one has come for my own benefit and is willing to accept something from me," so with joyful heart she offered gruel to the Elder. People offered a seat and he sat down and drank the gruel. The Elder delighted her still more by saying, "You were my mother in the third birth previous to the present," and departed.

She, highly pleased by that, died in the night and was born in the Heaven of *Nirmānarati*. *Sakka*, the Lord of *Devas*, observing her decease, and not seeing her in his realm of Thirty-three *Devas*, at midnight came to the Elder *Mahā Kassapa* and asked about the place of her birth: "When you were on your alms round, a poor woman who was living in another's house, offered you a small quantity of gruel with her own hand; where was she born on leaving her human body?" *Mahā Kassapa* answered, "the poor woman who offered gruel to me on alms round joyfully with her own hand, was reborn in the *Nirmānarati* Heaven." Then the *Sakka* realizing the great result of that offering praised alms-giving in this way:

"Marvellous the offering given
By this woman poor and needy
Unto Kassapa the Elder!
E'en a thing obtained from others
Makes an offering transcendent!
The state resplendent of a monarch
Lord of universal empire,
And his queen of radiant beauty
Dowered with all the charms of woman,
Doth not part a sixteenth equal

Of the gift of this poor woman!
 Though one gives a hundred thousand
 Golden pieces, noble horses,
 Chariots a hundred thousand,
 A hundred thousand maids of beauty
 Splendid with refulgent jewels,
 All doth not a sixteenth equal
 Of the gift of this poor woman!
 E'en a hundred thousand tuskens
 Glorious with their golden trappings.
 As a present freely given,
 Do not part a sixteenth equal
 Of the gift of this poor woman!
 All within the world's circumference
 Winning boundless wealth and treasure
 Doth not part a sixteenth equal
 Of the gift of this poor woman!"

Kassapa told the whole matter to the Buddha who preached on this theme a discourse which was a blessing to the world of men and *devas*.

(*To be continued*)



*As carter who hath left the smooth high road,
 And turned to byways rough, his axle broke,
 Broods deep and long, so he who did forsake
 Right things and follow after what is wrong,
 Wretched and with a death's head countenance,
 Broods deep and long, his axle also broke.*

Devatā Samyutta.

BUDDHA VIHARA IN NEW DELHI*

BY DEVAPRIYA VALISINHA.

It has devolved upon me the important duty of offering you, Mahatmaji, a most respectful welcome on behalf of the Buddhists. We are grateful to you for your kindness in accepting our invitation to open the Buddha Vihara inspite of your heavy duties and weak health. Buddhists are a very small community with about only four lakhs of people living chiefly in Bengal, and therefore, you will pardon us our inability to make adequate arrangements to offer you a welcome worthy of your unique position in the world. Nevertheless I can assure you that our admiration of your noble life of service and sacrifice for the good of humanity, comes from our innermost heart as we feel that you are putting into practice some of the great principles of religion enunciated by the Lord Buddha.

To-day is a historic day to us, Buddhists as well as our Hindu brethren, as two temples dedicated to two branches of the Arya Dharma in the Capital of India are being opened at the same time by the greatest Indian living to-day. Though Delhi does not figure so important in Buddhist history as Buddhagaya, Sarnath, Kusinara and other sacred places, there is evidence to show that Lord Buddha did visit this part of the country during His travels. A discourse entitled *Satipaṭṭhāna Sutta* dealing on the important subject of concentration and mental training was delivered in the land of Kurus, which, no doubt, refers to Kurukshetra of the Mahabharata.

* Speech of Mr. Devapriya Valisinha, General Secretary, Maha Bodhi Society. This as well as other speeches could not be delivered owing to the great crowds.

As you are all aware this Buddha Vihara is the gift of Raja Baldeo Das Birla, Seth Jugal Kishore Birla and other members of the Birla family. The early completion of the Vihara, the foundation stone of which was laid over two years ago by Mr. K. Yonezawa, the Consul General of Japan, was due to Seth Jugal Kishorji's personal attention. The generosity of the Birla family is so well known it is superfluous on my part to praise it. I had occasion to do so at several other similar functions. To-day I wish only to say this much. Their generosity is one of the great assets of India. The noble example set by them will inspire future generations.

Seth Jugal Kishore Birlaji's love of Buddhism is not of recent origin. As far back as 1920, when the Maha Bodhi Society built the Sri Dharmarajika Vihara in Calcutta, he came forward with a handsome donation to enable the Society to purchase a plot of land to erect its residential section. Ever since, he has kept up his interest undiminished. Even to mention the various buildings he has constructed and the numerous institutions he has helped financially, it would take a long time. You will, perhaps, allow me to mention briefly at least some of them.

The Maha Bodhi Society is deeply indebted to him for the following gifts:—

For the use of Buddhist pilgrims visiting the sacred places in India, he has given the Society a magnificent rest house at Sarnath where Lord Buddha preached His first sermon. Along with other rest houses he has built, it is giving shelter to thousands of pilgrims coming from all parts of the world. At the same place he has offered us a valuable plot of land to put up the Maha Bodhi Vidyalaya building. For the publication of Hindi translations of Buddhist scriptures he is giving regular donations. The work of the Buddhist Mission in Malabar

is made possible through his liberality. The Maha Bodhi Vidyalaya has also received help from him at different times. For the Malaria-stricken people of Ceylon he sent through our organisation a handsome donation. This Vihara in New Delhi is his latest gift to the Maha Bodhi Society.

Another Buddhist institution helped by him is the Bengal Buddhist Association. It is indebted to him for the Arya Vihara in Calcutta ; for the Japanese Buddhists he built the Nippon Saddharma Vihara in one of the most attractive sites of the same city. For the benefit of Bhutanese and Sikhimese Buddhists he has given a building in Darjeeling. In Bombay he built the Bahujana Vihara besides giving the Japanese monks a valuable plot of land for their temple. In Ranchi, amidst picturesque surroundings, there stands another temple to his credit. At Kusinara where Lord Buddha passed away, Birlaji is constructing a beautiful vihara and library.

The welfare of Buddhists living outside India has not escaped his vigilant attention. To spread a knowledge of Hindi among the monks he is sending help to some monasteries in Burma besides giving several scholarships to foreign students in India. To feed the helpless victims of the war in China, he has remitted a liberal donation. You will all be happy to learn that in Shanghai and Nanking, rice was distributed to 16,000 people in last December alone in the name of the Hindus.

I think the above is sufficient to show the enormous work Sethji is accomplishing with the co-operation of the other members of his family.

Hindus and Buddhists belong to the same noble Aryan culture (Arya Dharma) which had and will have its glorious days in India. It is the earnest wish of Sethji and those who are co-operating with him to bring the two

great communities closer together as brothers. If this could be done what a grand achievement it would be? Thirty crores of Hindus collaborating with fifty crores of Buddhists belonging to diverse nationalities in the work of compassion, non-violence, peace and culture would be an irresistible force. That Lord Buddha's teachings of universal love, of right views, right aspirations, right speech, right livelihood, right endeavour, right mindfulness and right concentration are greatly needed to-day will be evident when we look round the world. The noblest moral principles are being trampled down as of no importance and the entire mankind is being unconsciously led to utter destruction. Our only salvation lies in a supreme effort to stem this tide and bring it back to its former and undoubtedly the right path of truth, non-violence, peace and tolerance.

The re-establishment of brotherly relations between the two branches of the Arya Dharma is not a mere dream but an immediate possibility. This is clear to us who have worked in the Buddhist movement. The walls that separated the two communities for sometime are crumbling down. Buddhists are welcome everywhere in India to-day and there is a growing desire on the part of both communities to understand each other. The study of Buddhism is growing and the birthday of Lord Buddha is being celebrated increasingly every year. The government of Nepal, the only Independent Hindu State, where Buddhists and Hindus are living peacefully side by side, has erected a rest house for the pilgrims at Lumbini, the birth place of Lord Buddha. In Cawnpore and Kasia Hindu brethren have started schools in the name of Buddha. Hindu Maha Sabha has done much to bring the two communities together. These are happy signs and it is our earnest hope that these may continue to grow.

Before I conclude I may also be allowed to say a word about the Maha Bodhi Society which will be in charge of the Buddha Vihara. It is a non-sectarian international Buddhist Society established in 1891 by the late Ven. Anagarika Dharmapala of Ceylon, who spent his whole life in India serving the cause of Arya Dharma. He was the pioneer of the Buddhist movement and to him must go the chief credit for the revival of Buddhism. He has paved the way for the Sinhalese, Burmese, Chinese, Japanese and other Buddhists to come to India and render her whatever little service they can in return for the priceless gift of the Buddha Dharma. So we find them to-day working in different centres. At Ven. Dharmapala's request Revd. Teh Yu of China, who is present at this function, is building a Chinese centre of work at Sarnath.

The international character of our Society is evident when we look at the list of office-bearers. The present president is Sir Manmatha Nath Mukherjee, a great Hindu gentleman, while the Consul Generals of China and Japan are its Vice-Presidents. Senator U. Thwin of Burma is another Vice-president.

The Society's programme of work consists of religious, social, literary and educational activities with centres at Sarnath, Buddhagaya, Calcutta, Madras, Calicut, Ajmer etc., and there are branch Societies all over the world.

The Vihara in Delhi will be kept open to all lovers of the Buddha irrespective of caste, creed or colour. May this Vihara prove to be a blessing to all mankind.

Before I conclude I must thank all those brethren who have co-operated in the successful completion of this Vihara. I once again thank Mahatmaji for giving us his blessings.

Sabbe Sattā Bhavantu Sukhitatthā. May all living beings be happy.

OPENING OF BUDDHA VIHARA IN DELHI

One of the largest crowds seen in New Delhi for some time was present on Saturday afternoon (18th March) to watch the opening by Mr. Gandhi of the Buddhist Temple and the Lakshmi Narain Temple on Ridge Road.

Long before 4-30, the scheduled time for Mr. Gandhi's arrival, people had begun to collect under a huge "shamiana" in front of the temples and on the roads leading to them. Hundreds had occupied positions of vantage on the nearby buildings. As the appointed hour neared the crowds thickened and it began to be doubted whether the schedule of ceremonies could be adhered to.

The Buddha Vihara grounds were tastefully decorated for the occasion by the Chittagong Buddhists living in Delhi headed by Mr. Surendranath Barua. Among the Buddhists present were: Revd. Teh Yu (China), Revd. Maruyama (Japan), Revds. Jinaratana and Buddhappiya (Ceylon), Revds. Juntha and Karuna (Siam), Revd. Jnanasiri (Bengal), Dr. Paira Mall, Mr. and Mrs. S. K. Vakil, Mr. and Mrs. Dalip Singh, Mr. B. K. Bose, Messrs. Surendra Nath Barua, N. C. Barua, Premananda Barua and others.

About five o'clock Mr. Gandhi's arrival was announced by the playing of bands and the crowd's enthusiastic shouts. On arrival Mahatma Gandhi was received by an international gathering of Buddhists who were assembled on the compound of the Vihara. Mr. Devapriya Valisinha, General Secretary, Maha Bodhi Society, garlanded him and conducted him to the main door which he opened formally. He then proceeded to the altar of the Vihara where flowers were offered and lamps lighted. The

Bhikkhus chanted *Paritta* while Mahatma Gandhi remained standing with folded hands. This brought the simple ceremony of the opening of the Vihara to a close. Owing to the rush of the enormous crowds, the idea of holding a meeting or delivering speeches had to be given up entirely. Mr. Gandhi then walked through a connecting entrance to the Lakshmi Narain Temple adjoining it.

From the high platform of the Lakshmi Narain Temple Mr. Gandhi gave *darshan* (appeared) to the thousands who were waiting on the road below. Enthusiasm grew when hundreds of garlands were thrown up to Mr. Gandhi. He acknowledged the cheers and the garlands with folded hands and a broad smile.

In the temple, among those present were Seth Jugal Kishore Birla, Seth Ghanshyam Das Birla, Acharya Kripalani and Mr. Devadas Gandhi. Mr. Gandhi visited the sanctums and offered worship to the gods and goddesses.

Mr. Gandhi who was tired by this time rested, while the crowds waiting outside were told that he would not appear again to receive their cheers. The velvet curtain covering the main gate of the temple which was decorated with flowers was removed to signify that the opening had taken place.

MR. GANDHI'S DEPARTURE

After resting for a while Mr. Gandhi went round the temple and again sat down to rest. It was after six o'clock that the volunteers formed a narrow passage by holding each other's *lathis* (sticks) and Mr. Gandhi emerged again to walk back to his car.

Mr. Gandhi has issued to the Press what he would, under normal conditions, have said to the gathering.

Mr. Gandhi says: "These two temples have been constructed as the result of the munificence of the House of Birlas, principally of Shri Jugal Kishore Birla who is particularly inclined in this direction.

UNTOUCHABILITY.

"It is my hope that both these temples will make a special contribution to promote the religious sense of the worshippers. The temple of Buddha admits of no untouchability. But even in the temple of Krishna untouchability and the idea of high or low are taboo. For me untouchability and the idea of high and low have no room in Hinduism. There are the *varnas* but none of the *varnas* is superior to the other. *Varna* does not connote superiority, it connotes different functions and different duties. Whoever has more of the earthly or spiritual goods has to perform more service to the community, has to be more humble. The moment untouchability and the sense of high and low crept in, Hinduism began to decline.

"Hinduism is based on the firm foundation of truth and non-violence, and therefore there is no room in it for conflict with other religions. It must be the daily prayer of every adherent of the Hindu faith that every known religion of the world should grow from day to day and should serve the whole of humanity. I hope that these temples will serve to propagate the idea of equal respect for all religions and to make communal jealousies and strife things of the past."

The foundation-stone of the Buddhist Temple was laid by the Consul-General for Japan two years ago. The temple has been designed by Mr. M. N. Roy and is after Buddhagaya temple.

JAPANESE AND CHINESE MESSAGES.

In the course of a telegram to Seth Jugal Kishore Birla, the Japanese Consul-General, Calcutta, says: "Forty million Japanese Buddhists join me in sending sincerest congratulations and offerings of prayer for the opening ceremony of Lord Buddha and Sanatan Dharma Temples. The light that will be kept burning within the Vihara in the very heart of this sacred land will inspire many a million souls. May Lord bless this memorable occasion in bringing closer bond of fellowship among the Eastern nations, Buddhists and Hindus, who are all brethren."

In a telegram to Seth Jugal Kishore Birla, the Chinese Consul-General, Calcutta, says: "On the occasion of the opening ceremony of Lord Buddha Temple I congratulate you for the success in building this monument of universal love, friendship and peace in which the spirit and greatness of Buddhism will be preserved."

ADDRESS PRESENTED TO SETH JUGAL KISHORE BIRLA.

The Buddhist residents of Delhi presented Seth Jugol Kishore Birlaji, on 21st March at 4 P.M., an Illuminated Address as a small token of their appreciation of his generosity in building and giving to the Maha Bodhi Society the new Vihara. The address was to have been presented on the day the Vihara was opened but had to be postponed owing to the great crowds.

(Based on *Statesman* report.)

INDIA AND CHINA*

BY MR. C. T. FENG,

Consul General of the Republic of China.

LADIES AND GENTLEMEN,

On behalf of the Chinese Buddhist Temple Committee I have the pleasure to extend to you all a most hearty welcome. We wish also to express our appreciation and sincere thanks for your presence on this memorable occasion. I was greatly moved and impressed when I visited the sacred places at Sarnath where the Lord Buddha preached His great religion some two thousand five hundred years ago. His great teachings and affection, we must admit, touch the hearts of all beings. I am happy, moreover, to come to Benares, the holiest and one of the most ancient cities in the world where I have the honour of laying the Foundation Stone of this Chinese Buddhist Temple.

China and India have, throughout history, maintained very cordial relations and have, among the nations of the world, a unique tradition of continuous friendship in common effort to promote peace and civilization.

There was a wonderful time about five hundred years before the commencement of the Christian era, when our sages taught their people how to live. The Buddha lived in India and at the same time in China Confucius was living and teaching. We Chinese first became acquainted

* Speech delivered on the occasion of laying the foundation stone of the Chinese Temple at Sarnath.

with the doctrines of the Buddha during the reign of the first emperor. About the year 216 B.C., an Indian priest Shih Li Fang, accompanied by others, arrived in the capital of China with their philosophical teachings. However, Buddhism was not officially introduced into the Chinese Empire till the first century and when Indian Buddhist monks were favourably received by the emperor Ming Ti of Han dynasty. In later years Fa Hsien, the earnest-minded monk who determined to seek for himself the correct copies of the literature containing doctrines of salvation, set himself to brave the dangers of unknown regions in search of truth and eventually accomplished one of the most astonishing journeys ever undertaken by man.

The pilgrimages of both Indians and Chinese are not only interesting historical events but they have also laid the foundation of cultural relations between our two countries ever since. The greatness of Buddhism speaks for itself. However, one point which I would like to emphasise is that the supreme glory of Lord Buddha which we profoundly admire is his boundless charity. The Lord Buddha does not think of his own personal salvation; he seeks, above all, to save others. Further, the essence of his teaching teaches us how to cease from all sin, to get virtue and to purify the heart. Confucianism has strongly reinforced this ethical note and has also taught such virtues as loyalty, filial piety, sincerity, kindness and not doing to another what one does not like to have done to oneself.

Japan calls herself also the centre of Buddhism but she repudiated entirely the doctrine of Lord Buddha when she started the war of aggression against China 18 months ago.

As the result of Japanese barbarity hundreds of Chinese Buddhist Temples have been destroyed and among the victims were many of your Buddhist brethren,

It is, therefore, the urgent duty of our two great Buddhist countries—China and India—to make more efforts in checking Japanese ruthlessness and safe-guarding the great wisdom, learning, courage, sincerity, charity and the great mercy of Buddhism.

Now I wish to take this opportunity to mention that the building of this temple was inspired by the late Rev. Tao Kai who was a Buddhist monk of Peiping, China. It may be recalled that during his stay in India he was very energetic in promoting closer friendship with the Indian Buddhist priests. Valuable support which should be specially mentioned, has been received by this committee from Mr. Ta Chi Tao, President of the Examination Yuan in China. We have among us also to-day Mr. Lee Choon Seng, the principal donor of this temple who has come all the way from Singapore to attend this ceremony. Through the good work of Rev. Sih Teh Yu, disciple of the late Rev. Tao Kai and Mr. Chin Ching Chung, Secretary of the Committee and Mr. A. H. King, architect and engineer of this temple etc., this sacred mission has been made possible. The building of this temple in India is an expression of our desire to strengthen the bonds of friendship and renewing the cultural contact between China and India. Let us, on this memorable occasion, unite all the Buddhists to enlighten the world by the saving spirit of Mahayana's teachings, to lift the misery and burden of mankind and work for the happiness of all beings.



*Conquest engenders hate ; the conquered lives
In misery. But whoso is at peace
And passionless, happily doth he live ;
Conquest hath he abandoned and defeat.*

Kosala Samyutta.

THE BUDDHIST INSTITUTE OF FRENCH INDO-CHINA

The foundation of the Buddhist Institute of French Indo-China was welcomed enthusiastically by the Cambodian and the Laotian populations. The value attached by them to such a foundation is shown by the fact the inauguration day of the Institute, chosen by their high representatives, was that of the most important date of their Buddhist calendar, the one which commemorates the three chief events of the terrestrial life of the Buddha.

The results which are obtained show to what degree this foundation was needed. It answered exactly to the aspirations of Cambodian and Laotian Buddhists, in creating a Buddhist Institute in French Indo-China and in permitting to develop the diffusion of translations of books in Pāli, thus placing the theological studies at a much higher degree. Furthermore, it allows a still closer collaboration between Buddhists of Cambodia and Laos and the French administration.

By its recognition of the people's creed, by the sympathy shown to the protected nations and the constant effort it is making to better understand them, the French administration, through the medium of the Buddhist Institute, keeps in close touch with the entire population, thus gaining a deeper appreciation of their intimate feelings.

The *Buddhist Institute's* influence in every pagoda is manifested by meetings held under the presidency of the Institute's secretary. Its influence in each district is shown by the maintenance of a store of Buddhist publications

where the population has the assurance to find, at moderate prices, books and pictures adapted to the national taste and customs. A motor circulating library passes every month through each province in order to replenish the provision and bring there the latest publications issued.

The Institute also makes a point of patronizing homes for the welfare of Cambodian soldiers in garrisons, where they find books and religious pictures and where speeches are delivered to them with a view to maintain the knowledge of the precepts and morals of the Buddhist religion.

The seat of the *Buddhist Institute* is in Phnom-penh, the capital of Cambodia, which is one of the five countries forming French Indo-China with Cochin-China, Annam, Tonkin and Laos.



*Like waters fresh lying in savage region
Where none can drink, running to waste, and barren,
Such is the wealth gained by a man of base mind.
On self he spends nothing, nor aught he giveth.
The wise, the strong-minded, who hath won riches
He useth them, thereby fulfills his duties.
His troop of kin fostering, noble-hearted,
Blameless, at death faring to heav'nly mansion.*

Kosala Samyutta.

COMMENTS AND CRITICISMS

RIGHT INTENTION AND ATTENTION (SAMMA SANKAPPA.)

Exception has been taken to my article on *The Middle Way* in this Magazine, on the ground that I had fallen into "the error of ignoring motive (*cetanā*) altogether." To prove this, the example was given of "blind Cakkhupala Thera who killed many insects while walking up and down," and yet was guiltless "as there was no *cetanā*."*

I maintain, however, that being blind he had no business to go about, in the night or by day, without a guide to lead and to warn him of the danger he might be to others. Walking about in the way he did, without a single thought evidently for the injury he might cause to others, trampling down thousands of insects in fact, shows a culpable carelessness. In so far I still hold him guilty of breaking the first precept.

For, it is not that I ignore motive, but that I consider it equally inexcusable to have no motive at all from sheer thoughtlessness, as to have a wrong motive. Both are a deviation from the second division of the Noble Eightfold Path—*sammā saṅkappa*, right thoughtfulness, right mindfulness, right heedfulness, right attention and intention. As such it is opposed to wrong thinking and wrong mindedness, but also to thoughtlessness and empty mindedness which degrades man to the level of the brute creation.

The venerable Cakkhupala's example is a double illustration of that Dhammapada verse.

Appamādo amata padam,
Pamādo maccuno padam ;
Heedfulness leads to the deathless,
Heedlessness leads unto death;

namely, to our own as well as to others' death. His fault was not that he lacked the intention to kill, but that he lacked the definite intention not-to-kill.

If we ask how it is that, though we do not intend harm to other beings, yet we may inadvertently cause them injury, the answer, as in the case of Cakkhupala, is that the welfare of those other beings does apparently not preoccupy our thoughts in such a measure, that we take every possible precaution to prevent even unintentional harm done. And if we further ask why we lack that attention and forethought, then the answer is that our love and compassion, *karuna*, for every living being is apparently not large enough, not deep enough, not all-embracing, not all-absorbing. Otherwise we could not but constantly think of others, and so take every possible precaution for their welfare.

Poor Cakkhupala had an excuse for his inattention. He was suffering severely from the pain in his eyes, and this drove for the time being the thoughts of others out of his mind. But this is, of course, not an absolute excuse. The perfect Arhat's way is to go even to the extreme of laying down his own life in his care and forethought for others. The Buddha himself had given an example of it in a former life when he offered himself as food for the starving tigress and her young.

Sankappa, then includes *cetanā*, but is more than *cetanā*; it is not only intention but attention as well; constant watchfulness and being on one's guard not to harm others. Further, it is not only a negative attitude of guarding against evil actions, but also the positive intention and attention to do good and take care of the welfare of others. The Buddha's words in the Dhammapada leave no doubt in this respect. "The teaching of all Buddhas" is not only "not to do evil," but also positively "to do good." The Five Precepts therefore—not to kill, not to steal, not to be unchaste, not to lie, not to take intoxicants—are not mere negative injunctions, to refrain from these evil actions, but also positive commands as well, to lead

such a life of forethought, caution, attention and care for others, so that killing, stealing, and so on, cannot enter our life, not even unintentionally. Why not? Because our life is so filled up with positive doing good to others, that there is no room or loophole for unintentional evil to slip in.

Let me finally illustrate the foregoing with an example from everyday life. The Buddhist, monk or layman, who eats meat that is given to him, and excuses his action by saying that he has not had the intention to have the animal specially killed for him, may go free by the mere law of *cetanā*, but certainly not by the law of *sammā saṅkappa*. For the latter law teaches him that he should pay proper attention to, have proper forethought for, take proper care of the welfare of, all beings. And how can he reconcile such thought with the fact that his meat-eating makes people kill thousands and millions of animals a day for no other purpose than to satisfy his gluttony? His gluttony makes the world into a huge slaughter-house, whereas the Buddha, by his first precept wanted to make it a beautiful, peaceful and happy garden where every life is sacred, and properly looked after, and taken loving care of.

When the tradition is true which says that the Buddha refused, at the instigation of the false Devadatta, to prohibit meat eating for the monk, then in my opinion the Lord did so, because he did not want his disciples to be slaves, to follow blindly his commandments. He wanted them to use their own judgment, to decide for themselves, what was right and what was wrong. Had his teaching not been clear enough? Not to kill! the First Precept! And does not meat-eating presuppose killing? Could the Great and Compassionate Buddha have ever been such a subtle sophist as to condemn killing, but to exonerate meat-eating when the killing has not been done by oneself, or at one's command, or by one's knowledge. I cannot believe such a thing. To see Buddhism and the Buddha's memory cleared of such sophisms

by a younger generation, purer of mind and freer from false traditions, is my sincere wish.

JAMES ARTHUR.

[We have read this explanation carefully, but still feel that the learned contributor has missed the point. If accidental and unintentional destruction of life amounts to the breaking of the first precept, this precept can never be kept. Not to say of moving about, one cannot even breath without destroying some form of life. But surely our learned contributor does not advocate the stoppage of breathing too. This is where Jainism blundered and paralysed itself as a movement for world salvation. Wisdom of the Buddha is, therefore, unique in that He kept clear of this pitfall.]

The contributor, in introducing the question of meat-eating, has confused the issue further. We agree with him that it is wrong for Buddhists to eat meat purchased in the market as it does encourage killing. But does it amount to breaking the first precept if a starving Buddhist eats the flesh of a goat killed accidentally by a running train? That a confirmed vegetarian would probably not eat is, of course, beside the point. Editor—Maha Bodhi]



*A woman child, O lord of men, may prove
Even a better offspring than a male.
For she may grow up wise and virtuous,
Her husband's mother rev'rencing, true wife.
The boy that she may bear may do great deeds,
And rule great realms, yea, such a son
Of noble wife becomes his country's guide.*

Kosala Samyutta,

CORRESPONDENCE

DEAR SIR,

In number 2 of Vol. 47, February, 1939, of your magazine there appeared in "Notes and News" a few lines that greatly astonished us and I would feel obliged if you could publish the rectifications I am giving below :

"Missionary work in Cambodia": this title seems presumptuous as Cambodia is a true Buddhist country with a Buddhist Institute, Pāli High School, Elementary Pāli Schools, a Buddhist library and where a series of Buddhist translations into popular language has been undertaken not to speak of the great publication of the Tripitaka in Pāli and Cambodian and for which more than half of the Monasteries of the Kingdom have subscribed. The whole Vinayapitaka and a part of Suttantapitaka have already appeared. I don't know who has written from Cambodia to say that "there is much scope for missionary work there, especially in the interior". The writer ought to have asked the Buddhist Institute of Cambodia before making such an assertion and he would have known that regularly good preachers go inland to preach in poor monasteries to which they bring "the message of the Enlightened One". "The country is a fertile field to sow the seed of the Buddha Dhamma"—I think the Kings of Cambodia were always aware of the fact and have done what was necessary for that, since a long time ago. Had the "good seed of the Dhamma" not been sown I think the numerous followers of the Dhamma would not have been able to appreciate the real value of the sermons delivered by Bhikkhu Narada (translated by Cambodians from Pāli into popular language) as they did and added to it, the great respect that the name of Ceylon alone evokes in the spirit of every good Buddhist out here.

The term "missionary work" is well applied to Singapore where there is nothing as yet regarding Buddhism as a living doctrine. The notice about the Buddhist Institute will show to your readers how hastily written were the notes sent to your magazine.

Yours etc.

KARPELES.

[We gladly publish this correction, as we realise that our correspondent's account must have, though unintentionally, created a wrong impression in our readers' minds regarding the real state of Buddhism in Cambodia. The correspondent's account of the activities of a well-known Buddhist visitor to a living Buddhist country has not been happily worded. We have nothing but praise for the splendid work that is being done by the Buddhist Institute of Phnom Penh for Buddhistic studies. Such institutions are rare even in bigger Buddhist countries. *Editor—Maha Bodhi.*]



From a bhikkhu, Ananda, who is a friend to righteousness, we expect that he will develop and expand the ariyan eightfold path of one who is a friend, an intimate, an associate of that which is righteous.

Kosala Samyutta.

THE ENIGMA OF GRAECO-BUDDHIST ART IN INDIA

BY PHILIP WRIGHT.

It is almost exactly one hundred years since the first pieces of sculpture showing the influence of the Greek artistic tradition were dug up on the North-West Frontier of India. During that time many thousands of examples of Græco-Buddhist sculpture have come to light all over the ancient Gandhāra, from the Western Punjab to the Kabul Valley. Yet the history of this hybrid style is still far from clear. Whence came the artists who applied the classical *motifs* of the Mediterranean to the decoration of Buddhist monasteries in Afghanistan and India? How much the school of Gandhāra owes to the tradition planted in these regions by Alexander and kept alive during the last two centuries B.C. by the Greek kings of Bactria and their successors south of the Hindu Kush; how much, in the centuries which followed, to the contacts of the Indo-Scythian kings with the civilisation of the Roman Empire—these are some of the questions waiting to be answered.

The purpose of this summer's expedition was to search for evidence which might throw new light on some of these problems. Up to the present no archæological chronology has even been established for Gandhāran art, chiefly because most of the sculptures have reached museums and collectors without any reliable indication of where and how they were found. A few systematic excavations have been made—by the Archæological Survey of India at Taxila, Takht-i-bahi, and Sahr-i-bahlol, and by the French Delegation at Hadda and Kapisa, in

Southern Afghanistan ; but in general the whole Frontier area has been the hunting ground of treasure-seekers—Army officers, Indian dealers and the villagers themselves.

The civilisation which prevailed in Gandhāra during the first six or seven centuries A.D. was shared by the hill districts fringing the north of the plain, but Buddhist remains in Swat and Buner are still less charted than those of the plain, since, owing to their unsettled conditions, these mountain tracts have been practically closed to Europeans. It is only recently that the Swat Valley has ceased to be a turbulent tribal territory and become, under its present ruler, an orderly native State. That Swat, known as Udyana in ancient times, was an important centre of Buddhist art and learning during the early centuries of our era is evident from the accounts of the Chinese pilgrims who came to India to visit the holy places of Buddhism. Hieun Tsang, who visited Swat early in the seventh century, when its Buddhist foundations were already in decline, says that the country contained 1400 monasteries. This may be a pious exaggeration, but, judging by the ruins still visible, this fertile valley was then, as now, one of the most prosperous parts of the whole Frontier area.

In 1926, Sir Aurel Stein surveyed some of the chief Buddhist sites in Swat, but before this summer no archaeologist had ever received permission to excavate there. The expedition made its first base at Barikot, camping at the foot of a hill once stormed by Alexander on his triumphant passage to the Indus. Barikot village, with its flourishing bazaar, lies at a point where three side valleys meet the main valley of the Swat River. It is the natural focus of what must, in Buddhist times, have been a thickly populated area. Part of the work of the expedition was to map all the remains that could be traced of ancient

monasteries, shrines, forts, villages or areas of cultivation—to reconstruct, in fact, a small but perhaps typical piece of Buddhist landscape.

The first part of the summer was devoted to exploring and excavating a number of monasteries. All these proved to be built on the plan already familiar from Takht-i-bahi. Their chief feature is a large stupa standing in a paved courtyard and often surrounded by irregular rows of small stupas undoubtedly built at different times as votive monuments. The walls of the stupa court are composed of contiguous niches which once sheltered life-size images. A court surrounded by cells for the monks; a walled enclosure probably used as a meeting hall; and various cells or niches evidently designed to house colossal figures of Buddha—these make up the complex of the average Gandharan monastery.

The stupas and niches of the monasteries were once richly decorated with sculptures in stone or stucco, on both of which paint and gilding were freely used. Not only has almost all this colouring disappeared, but the great majority of the sculptures are found displaced, battered and broken. During the whole of this summer's excavations only one figure was found *in situ* (on the base of a small stupa), and even this had suffered the common fate of decapitation, probably at the hands of Muhammadan iconoclasts. Moreover, even the most remotely secluded of the sites excavated had not been spared the attentions of treasure-seekers burrowing at random for *butanha*, as the sculptures are called locally.

Amluk, a shrine perched on the top of a mountain 4,000 feet above the valley, was excavated by two members of the party who lived in a cave at the site and employed the local shepherds as diggers. Some of the friezes, depicting scenes from the life of Buddha, which once decorated

the bases of the small stupas, are of a high order of workmanship, and a panel showing Buddha surrounded by lesser divinities and disciples who urge him to expound the law is an example of Gandharan art at its best. Among the figures recovered was a large seated Buddha, whose Indian face contrasts oddly with the Greek treatment of his garments and Buddha head of an unusual type. From Abarchina, a monastery containing no fewer than four large stupas, comes the seated Bodhisatva. His squat body and disproportionately large head, with its ugly and expressionless face, belong to a type of figure apparently confined to Swat. The plaster heads, on the other hand, found at the base of a stupa on the same site, might as easily have come from Takht-i-bahi or Sahr-i-bahlol in the plain. At Kanjar Kote, another monastery near Barikot, were found a number of the small square bases of model stupas, each carved with four famous scenes from the story of the Buddha. Some interesting metal objects were found, notably an iron bell, complete with hook and clapper.

Further up the Swat Valley monastic ruins are less thickly clustered, but signs of occupation in Buddhist times are still numerous. Perhaps the most striking remains are a number of figures carved on boulders. A group of these is found near Manglawar, identified with the site of an ancient capital of Swat, and includes a gigantic Buddha carved on a rock some 300 feet above the valley.

Near Charbagh, twenty-five miles up the Swat from Barikot, stands a flat-topped mound which may have served as a kind of Acropolis. Here there are no monastic buildings, but the remains of Gandharan retaining walls and the potsherds strewn all over the surface of the mound are evidence of ancient habitation. Trenches dug into the sides of the mound at various points revealed further

walls at the depth of a few feet and some large pottery jars, probably for storing grain. Besides a mass of coarse pottery, other finds here included glass beads, rings and ornaments of stone and iron and some terracotta figures. At the base of another mound, which also yielded a terra-cotta figure, was found a battered stone frieze and, near by, the figure of a Bodhisatva carved on a boulder.

The finds of the expedition will be exhibited in the Indian Section of the Victoria and Albert Museum. But until they have been more thoroughly studied and compared with other collections, it is impossible to say how much light they may throw on Gandharan problems. Indeed, much more material needs to be collected and studied before the history of Græco-Buddhist art can begin to be written.

Illustrated London News.



*Diligence, sire, is the one quality by which you
can acquire and keep welfare both in this life and
in life to come.*

Kosala Samyutta.

THE PROBLEM OF SUFFERING

BY SUKUMAR HALDAR.

The Christian view is that this is a world of sorrow and that mankind is doomed to a life of suffering on account of God's curse on Adam in the Garden of Eden. According to the Bible the heart of man is "desperately wicked" (Jeremiah xvii). As an ex-priest of the Catholic Church has put it: "The truth is that the mind of Europe has been vitiated by the dogma of the Fall. All that is evil and brutal in life and history has been ascribed to 'human nature'."

It is strange that this idea does not strike believers in God that it conflicts with the conception of a good God. How could a just Deity impose such an amount of suffering on the progeny of Adam in retaliation for that man's sin and for no fault of his descendants, and how could such a God postpone a remedy for thousands of years by getting his only son killed on the cross—a remedy which failed to redeem mankind as a whole?

Lord Buddha found an enormous amount of suffering in this world and he succeeded in discovering its real cause and in finding its correct remedy. He found that man's mind is the source of bliss as well as of corruption. By oneself evil is done, by oneself one suffers; by oneself evil is avoided, by oneself one is purified. Purity and impurity belong to oneself; no one can purify another. You yourself must make an effort. The Masters are only preachers. The thoughtful who enter the way are freed from the bondage of misery. Where heat is, there is also a possibility of cold; creatures subject to pain, possess the

faculty of pleasure ; the origin of evil indicates that good can be developed. For these things are correlative. Thus where there is much suffering, there will be much bliss, if you but open your eyes to find it. Just as a man who has fallen into a heap of filth ought to seek the great reservoir of water covered with lotuses, which is near by ; even so seek thou for the great deathless lake of Nirvana to wash off the defilement of sin. This is the Buddhist view.

A modern Western writer has observed that civilisation is as much indebted to the principle of evil as to the principle of good. The principle of evil acts as a perpetual stimulant, the principle of good as a reward of merit. United in their operation there is a constant tendency towards a better condition, a higher estate ; apart, the result would be inaction. For, civilisation being a progression and not a fixed condition, without incentives—*i.e.*, without something to escape from and something to escape to—there would be no transition, and hence no civilisation.

Charles Kingsley has said: "Man has grown to be a moral being, and he owes this growth not least to the fact that for him the earth is not a paradise. If objective proof of this truth be required, it is strikingly afforded by the fact that wherever man can support life without labour on the natural fruits of the earth, and climate does not make clothing and shelter an urgent necessity, morality lags far behind all the other forces and factors that make for civilisation. Idleness eats the heart out of man and of nations, and consumes them as rust does iron." Another English writer has observed: "When man began to toil, not his fall, but his salvation, was begun. When he cleared his first field of thistles, and in his work his sweat fell heavy on the rescued soil, his joy and not his sorrow

began ; for labour ends in delight and is the only mother of true rest ; and it is by what a thing ends in and not by what it is while it is being done, that we judge the thing." A writer in *Blackwood's Magazine* said in 1870: "A speck in the ocean, with a rocky coast, an ungenial climate, and a soil scarcely fruitful, Britain without her energy and enterprise what would she be in Europe!" A. T. Schofield has said: "It's the east wind and the bitter climate that gives stamina to the Englishman, and all advance in body, soul, or spirit is by overcoming difficulties." Helvetius, the 18th century French philosopher, has said that if nature had of itself provided for all the wants of man, it would have made him the most pernicious of all presents ; he would have passed his days in languor. What palliative could there have been to this evil. None. If all people were without wants, all would be equally opulent. The labour to which man was originally, they say, condemned was not a punishment of heaven, but the benefactor of nature. Labour supposes desire ; and the man without desire vegetates without any principle of activity ; the body and mind remain in the same attitude. Occupation is the happiness of man. So said Helvetius.

These views are unacceptable to believers in the sin-innate dogma ; but they present no gloomy view of God's Providence and lead us to depend on ourselves instead of relying entirely on Divine Grace.



BOOK REVIEWS

"Mahayāna Buddhism"—By Beatrice Lane Suzuki.
Published by The Buddhist Lodge, London,
37 South Eaton Place, Westminster S.W.1. Price
not given.

This book which has just reached us, is an excellent publication. Her rendering of Buddhism is excellent, it leaves nothing to be desired. Seldom before have readers of English Buddhist Literature received such a lucid explanation of the Mahayāna Teaching in so small a volume. We therefore recommend the book to students of Buddhism in different parts of the world.

"The Indo-Japanese Business Directory", the year book for 1938-39. To be had at the Indo-Japanese Association, Taihei Bldg., Uchi Saiwaicha, Kajimachuku, Tokyo. Cable Address "Tenjik", Tokyo.

Although a book on business matters only, it still appears as a work of art, for it is a happy feature of the Japanese character to lend a touch of subtle refinement to all they produce.

The book gives information on the business activity in Japan in all its varying branches. Business men in India, wishing to get into closer trade relations with Japan, will receive all the information they desire in this publication.

The Report of the Archaeological Survey of India—1935-36.

This report presents voluminous and interesting reading.

The excavations which are carried on bring back the past to us, and reveal much that is of great historical importance.

Those of the ancient Buddhist places are, needless to say, of greatest interest to us. Taxila and Nalanda have each a special chapter and make one even now look back with admiration to the days when the Dharma of the Blessed One was strong in the land.

There are numerous plates, excellently executed, which add greatly to the value of the publication.

A. C. A.



NOTES AND NEWS

Death Anniversary of the Founder.

On the 29th of this month the Maha Bodhi Society will observe the 6th death anniversary of the founder at its centres throughout the world. Though the great founder's magnetic personality has been removed by death, it is continuing to inspire the workers whom he has left behind to carry on his work. During the last few years, the activities of the Society have grown by leaps and bounds. The continuation and expansion of the activities of the Society are the highest tributes that can be paid to the memory of the illustrious founder. We appeal to all our members, friends and admirers of the late founder to redouble their efforts in the cause of Buddhism during this year.



Late Lord Brabourne.

It is with the deepest sorrow that we have to record the demise of His Excellency the Rt. Hon. Lord Brabourne, Governor of Bengal, at a comparatively young age. His

Excellency who had been in indifferent health for some time was operated upon and soon after passed away peacefully. His untimely death, while in office, caused intense regret among all communities in Bengal. Popular among all circles of Indians, endowed with a rare intellect and a sense of fairness towards all, he has left a name which will be cherished by the inhabitants of the Province for years to come. We express our deepest sympathy with Lady Brabourne and other members of His Excellency's family.

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Madam Alexandra David Neel in Tibet.

Our esteemed co-worker and well-known author Madam Alexandra David Neel has once again reached Tibet. She left France before the China incident took place and, travelling through the mainland of China, managed to reach Kham which now forms the Chinese province of Sikang. In spite of the strenuous journey and her own work she has found time to send an article for the "Vesak Number" of the Maha Bodhi. The English translation of her important work "Buddhism" has just been published by Messrs. The Bodley Head, London. Price 7sh. 6d. Orders for the book may now be placed with the Maha Bodhi Book Agency.

* * * *

Prof. G. Tucci.

Prof. G. Tucci, the famous Italian Scholar and explorer, who was invited by the Calcutta University to deliver a course of lectures on Tibet, paid a visit to the Sri Dharmarajika Vihara on the 6th March accompanied by his wife. They were shown round the Vihara and the Library by the General Secretary, Dr. Kalidas Nag and

Dr. U. N. Ghoshal. The Professor, who is again on his way to Tibet, was blessed by the bhikkhus before his departure. The good wishes of the Maha Bodhi Society go with him for the success of his mission.

* * * *

Late Rai Bahadur Daya Ram Sahni.

We deeply regret to announce the death of Rai Bahadur Daya Ram Sahni, Ex-Director General of Archæology in India. His sudden death is a great loss to Indian Archæology. Deeply interested in Buddhism, he did much to unearth and make known the priceless ancient Buddhist remains at Sarnath and other centres. It was during his tenure of office that the sacred relics of Lord Buddha, which the Government of India promised to give to the Maha Bodhi Society in 1915, were actually presented. We express our deep sympathy with the bereaved family.

* * * *

Relics of Sariputta and Moggallana.

In reply to the representation sent by the Maha Bodhi Society to the Secretary of State for India regarding the custody of the Relics of Sariputta and Moggallana, the General Secretary has received the following reply: "Lord Zetland wishes me to thank you for your letter of December 14 regarding the holy relics which are in the Victoria and Albert Museum which will receive his attention." We look forward to an early settlement of this matter to the satisfaction of all Buddhists. We are glad to find that numerous other Buddhist Societies have sent similar representations. We are informed that the Buddhist Mission of Rangoon has also sent a strong

representation as decided upon at its special general meeting held in Rangoon.

* * * *

A Million Rupee Fund for Buddhist Education in Ceylon.

A largely attended meeting was held in the Town Hall, Colombo, on the 16th February last, to inaugurate the "million rupee" fund for Buddhist education in Ceylon. The meeting was presided over by His Excellency Sir Andrew Caldecott, Governor of Ceylon, and all leading citizens including Sir D. B. Jayatilaka, Dr. W. A. De Silva and others, were present. We trust the appeal will meet with the success which it deserves.

* * * *

Anniversary of the Y. M. B. A. Colombo.

The 40th Annual General Meeting of the Young Men's Buddhist Association of Colombo was held on the 25th February last. Sir D. B. Jayatilaka was elected President for the 41st year in succession. After the election of office-bearers, the President unveiled a portrait of the late Venerable Anagarika Dharmapala which was presented to the Y. M. B. A. by the members of the Hewavitarne family. Sir Baron paid a tribute to the great work of the late Anagarika Dharmapala who had given the original loan towards purchasing the Y. M. B. A. Headquarters. He had also given a handsome donation towards the funds of the Association.

* *





LORD BUDDHA PREVENTING WAR BETWEEN SAKYAS AND KOLIYAS

Artist: Kosetsu Nosu.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

Vol. 47.] B. E. 2482 MAY & JUNE, C. E. 1939 [No. 5 & 6

VAISAKHA

BY A. C. ALBERS

*The young dawn breaks, the night of nights
is spent.*

*In His own light the Conqueror sits supreme.
The glory shining from His countenance
Lits up the heavens and throbs the hard cold soil,
The tree shines bright in radiance, mellow notes
Of heaven music ring forth from its leaves,
The Lord has conquered; earth and sky rejoice,
Then hail to Thee, Thou Lord of thousand*

*worlds,
Thou Spirit King, Whose sceptre sways in love,
Whose power outweighs the thrones of thousand
realms.*

*And far as the blue sky its awning spreads,
O'er worlds uncountable, moving in space,
O'er realms invisible,—both heavens and hells.
Stretches Thy Empire vast and glorious;
Thy Law is love, thy realm will perish not,
Eternity and space are in Thy hand.
To Thee we bring our offering this day,—
(Birthday of wisdom, love and harmony),
We take our refuge, Lord, in Thee alone,*



Nawotassa Bhagavato
Arahato
Sammasambuddhassa



*We Wish Our Readers
A
Very Happy Vaisakha*

JOY IN BUDDHISM

By J. F. McKECHNIE

The world at large has got the notion that Buddhism is a gloomy, depressing, pessimistic religion, fit only for the old and worn-out and weary to cherish, but of no charm whatever for the young, the brave, the energetic.

This view of it, beyond doubt, has been fostered and spread abroad deliberately by those interested in doing so, that is, by the propagandists of another religion who, of course, are only too glad to find something injurious, or what they think will prove injurious, to say about every other religion in the world except their own.

But perhaps some of us European converts to Buddhism must also take our share of the blame for having, in some of our expositions of it, unwittingly conveyed the impression that Buddhism is a religion in which there is no room for joy. If so, we have been guilty of a great fault indeed. We have done a grave, even if unintentional, injustice to a religion which has in it more cause for real joy than any other that might be named.

Only one excuse have we got. A good many of us came to Buddhism by way of Schopenhauer's philosophy. That philosophy is the best and most completely convincing demonstration to any thinking man of the Dukkha-like nature of the world, that can be imagined. It appealed to us because we had experienced a good deal of Dukkha, of the displeasing, of the very unsatisfactory, in our own lives. And when in Schopenhauer's pages we found this Dukkha demonstrated in masterly fashion as an inevitable feature of all conditioned life, we felt the full force of his

demonstration and, so to speak, took Schopenhauer to our bosoms. And we still do so, in so far as Schopenhauer points out Dukkha, and what causes it. Here Schopenhauer is incomparable—to a European mind, at least—among all writers in East or West. But here his excellence ends.

Schopenhauer tells us all about Dukkha except the one thing we most need to know: how to get rid of it. On this point he is very unsatisfactory. He practically gave up Dukkha as incurable, at least, so far as the great majority of mankind is concerned. He said that artists sometimes, in the ecstasy of absorption in some beautiful scene or object, and their efforts to transfer to canvas a permanent record of what moved them, attain a complete transporting out of themselves which, while it lasts, means for them a total cessation of everything of the nature of pain or trouble of any kind, and is in fact, bliss. He also says that saints too, have sometimes achieved the same emancipation from individualized consciousness for short periods in their states of "beautiful vision". But the drawback of these achievements of the artist and the saint, he said, are that they are only temporary and accidental. They come by happy chance, when and how they will. They are not at the command of the person enjoying them, either as to their coming, or the length of time they shall last when they do come. But artists and saints are few among the denizens of the earth. And to all the numberless millions, besides these favoured ones, who live and suffer, such joy as this never comes at all. Hence this fitful release from Dukkha for only a few men, hardly counts at all in the universal prevalence of the malady. In short, Schopenhauer brilliantly diagnosed the disease, but was unable to indicate any cure for it. He set forth with incontestable logic the first two Noble Truths of Buddhism.

But as regards the Third and Fourth, the removal of Dukkha, and *how* this could be done, he confessed himself unable to say anything, that is, so far as *every* man is concerned. He knew of no way open to *all* to use, whereby they might bring Dukkha to an end. He may, thus, quite rightly, be called a pessimist.

Those of us who for a while were pessimists along with Schopenhauer, completely shed that pessimism when we left him and turned to the Buddha. From the Buddha we learned the other two truths about Dukkha besides the two that Schopenhauer had taught us so well to recognise. We learned that Dukkha could be got rid of by every-man; and that there was a sure and certain way of doing so. We learned that what artists and saints sometimes did by happy chance, it was open to every one who would make the effort, to start endeavouring to achieve at any time they liked, with the certainty of some day actually achieving; and not for a short period only, but permanently: a good job well done, and done with, that we should never need to come back to.

This altered the entire tone of the picture of life that Schopenhauer had drawn for us. It had been dark. It was now lit up. It had been full of shadows. It now had plenty of high lights in it. These "high lights" were the recorded examples of those who had followed out the Buddha's prescription for banishing Dukkha for ever, and found it work, from the Buddha Himself downward; and through all the days that have passed since the Buddha Himself was alive on earth, down to this present day.

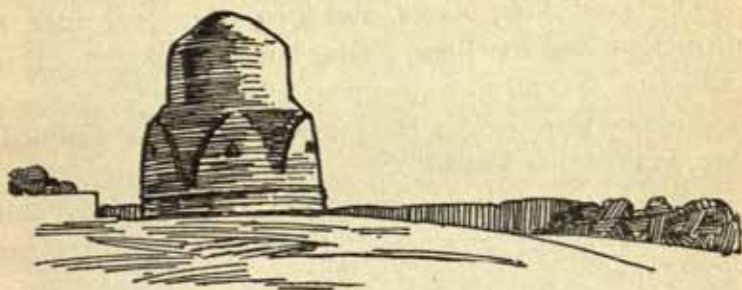
For, besides the Buddha, in His day and time, there were many Arahans or Ennobled Ones who learned from the living lips of the Buddha Himself about His cure for Dukkha, applied it, found that it cured them, and gave expression to the joy their relief from Dukkha brought

them in many an utterance that is on record to this day in the Pāli. And during the twenty-five hundred years that have passed since those days, many more have tried that Dukkha-cure, found it efficacious, and said so. They became "Buddhists", users and recommenders of the Buddha's remedy for all that is ill. To every one of these, their Dukkha, their pain and trouble, was turned to Pāmojja, to joy, at having found this sure cure for all their ailments.

Something like this is happening to-day to former European Schopenhauerians. The complete cure has not yet been effected in them. That they well feel and know. But this they also well feel and know, that they are on the right track that will bring them to the cure they seek. They feel confident that they are not mistaken this time; that this time they are on the right road. And having this confidence, this Saddhā, to use the Pāli term, they are no longer unhappy but cheerful, even gay. And they can afford to be gay, as gay as the crowds of their Oriental brother Buddhists that throng the roads to every shrine and dagoba in every Buddhist country on Vesak Day, there to pay their tribute to the memory of the World-enlightener. For who have more reason to be happy and gay than those who have been ill, and have been given a medicine sure to make them well? Who have more cause to be happy and joyous than those who have been perplexed and depressed, and been told news that has cleared away their perplexity and depression to a degree they had never believed possible, and given them good hopes of getting rid of them altogether?

This is what has happened to more than one pessimistic Schopenhauerian; and will doubtless happen to many more; just as it has happened to many who may never have heard the name of Schopenhauer, but without

any incitation from him, have felt for themselves, in Wordsworth's phrase: "The burden and the weary weight of all this unintelligible world", and been not a little saddened thereby. These, too, have found Dukkha turn to Pāmojja, suffering change into joy, in the light which the Buddha has thrown on their dark and knotty problem. In Buddhism they have found joy, abundant joy, through the removal in part, now, of much of their trouble, and the hope this gives them, that in the future, it will be removed entirely, even as it has been removed in the case of so many others throughout the long story of Buddhism. For that story, to many, has been the story of a blessed change from darkness to light, from sorrow to joy, from Dukkha to Saddhā and Pāmojja.



PEACE TO ALL BEINGS

BY NICHOLAS ROERICH

"Whoever thinks evil of it in his heart,
Let his heart rot!
Whoever stretches his hand towards it,
Let his hand be cut off!
Whoever harms it with his eye,
May his eye become blind!
Whoever does any harm to this bridge
May that creature be born in Hell!"

These lines were written on the first bridge across the Indus, by Naglug, the Buddhist ruler of Ladak, who ever tried to instil into the population a respect for all that is constructive.

The good king Asoka also gave the first place to construction, and the Blessed One Himself was never tired of sounding the call to constructive effort.

A short time before He passed away He exclaimed: "How beautiful is Vaisāli".

Such holy teachings were spread abroad by Buddhist preachers, and no one can point to destruction on the part of Buddhists.

Enlightenment and Construction are the panacea which is at the basis of all Buddhist teachings.

Is it the moment to talk of peace when wars are raging? Certainly, it is now that we ought to proclaim, on all hands, the doctrine of peace, enlightenment and goodwill.

Peace cannot be imposed by government decrees. True peace will only be secured when the nations realize the vanity of quarreling and mutual destruction.

Peace that results in dishonour and enslavement can never bring happiness,

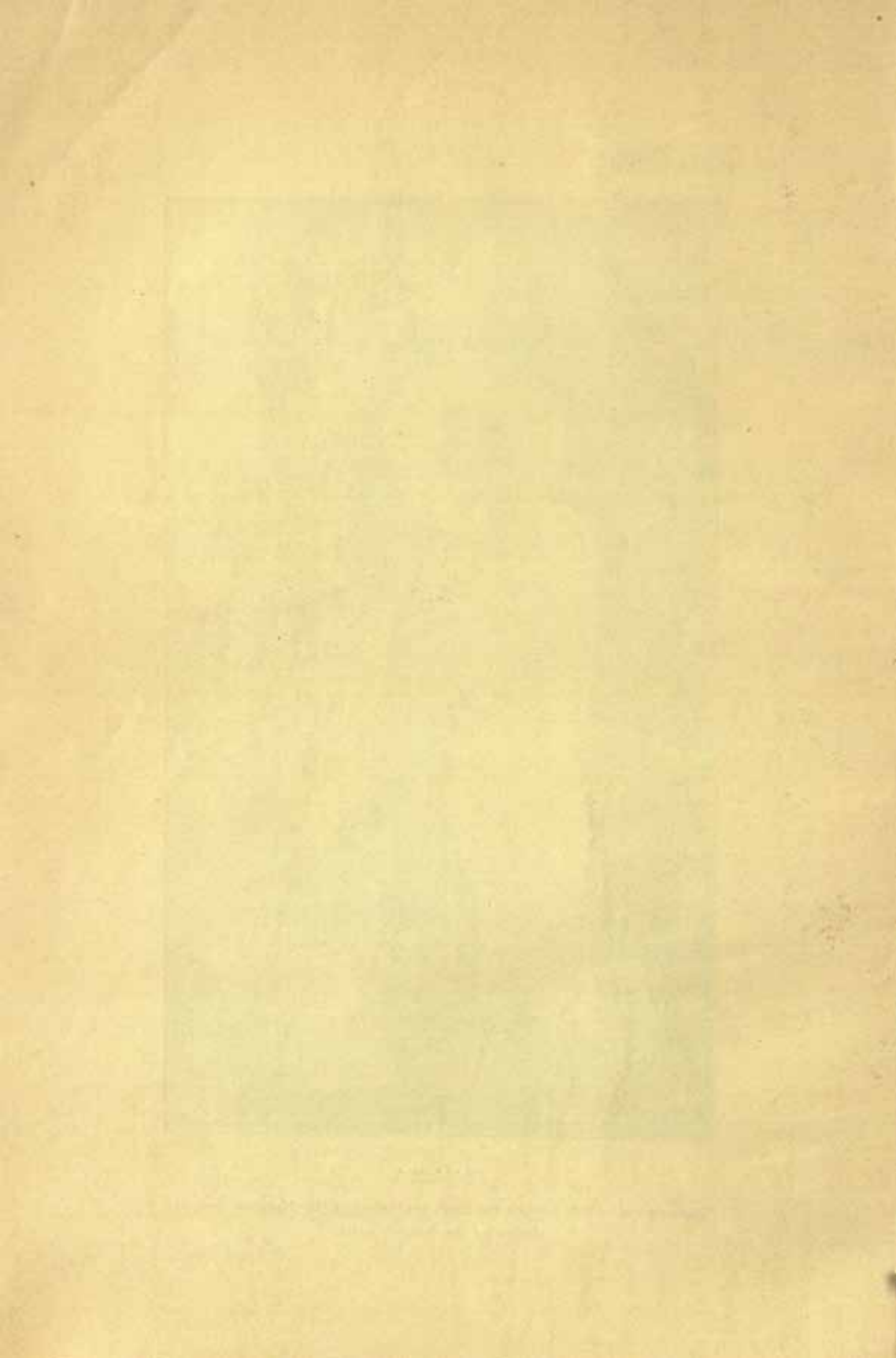
MAHA BODHI



PANACEA

The original of this picture has been presented to the Mulagandhakuti Vihara by the famous artist.

Nicholas Roerich.



Only peace which arises from tireless efforts to construction and enlightenment can bring happiness.

Some people think that so long as the cannon is not roaring, peace can be maintained. It is the roar of the heart, however, and not the noise of the cannon which provokes war.

Many are never tired of repeating 'What is the use of preaching peace in these days when, as in the case of China, we see hecatombs of cruelty and bloodshed. Such calls to peace are only hollow phrases, abstract ideals.'

One could answer that murderers and destroyers have always existed, on our long suffering earth, and alas! they will last for a long time yet, but, let us hope, not for ever.

Meanwhile the penal laws and commandments are not only being decreed but applied to life. And so it is with peace. Even if we allow that this blessed word 'peace' is for many a mere abstraction, nevertheless we know that the order 'Peace to all beings' has been proclaimed. And the order is not merely an abstract idea but something which we have to apply.

He who gave such an order knew very well the true path for humanity.

Only active enlightenment can give us a proper perception of the world.

"Peace through Culture"—we shall never be tired of repeating this truth. If it has not yet become a truism, this is because the consciousness of all nations has not been saturated with this sole way of reaching the highest good.

To understand the real meaning of peace one ought to be conscious of the real treasures of humanity, for he who is conscious of such values and really understands them will know how to preserve them.

Museums and Universities, in which history and archaeology are taught, are not enough, because they only

deal with the formal aspect of these subjects. What we have in mind is not the dead letter and the formal side of these studies but rather the awakening of consciousness in the hearts of the nations.

Many times we have had occasion with our own eyes to see these senseless ruins which are the shameful monuments of human ignorance. We have seen the most beautiful monuments ruined, the finest sculpture shattered or destroyed, and all through criminal ignorance of their value.

Such vestiges of the destructive mania ought to warn us to be careful with these irreplaceable treasures.

We have recently heard of a plan to bury all artistic monuments under sand bags. Quite apart from the practical inconvenience of such a project, we should realize that sand bags alone will never suffice, and that only Culture is powerful enough to protect the beautiful. Thus we should hasten to repeat on all hands "Peace through Culture".

Why do I speak of the protection of Art treasures on this memorable day? It is not merely to avail myself of such an occasion. I have other reasons. On memorable days people recall the highest principles. When, therefore, all our friends are ready to repeat the commandment "Peace to all Beings" let them think of the way that leads to Peace. Let them remember how carefully all cultural treasures ought to be preserved, because this alone can lead towards the future gateway of Peace.

"Peace to all Beings".

HIMALAYAS,

1939.



BUDDHISM AND THE WORLD CRISIS

By B. L. BROUGHTON, M.A. (Oxon.)

*A man may spoil another, just so far
As it may serve his ends, but, when he's spoiled
By others he, despoiled, spoils yet again.
So long as evil's fruit is not matured,
The fool doth fancy 'now's the hour, the chance!'
But when the deed bears fruit, he fareth ill.
The slayer gets a slayer in his turn:
The conqueror gets one who conquers him;
Th'abuser wins abuse, the annoyer fret.
Thus by the evolution of the deed,
A man who spoils is spoiled in his turn.*

—(Samyutta Nikaya, Vol. I.)

This year, as we approach the thrice sacred festival of Vesak the heart of a Buddhist grows sad indeed. We recall the marvels of the Birth in Lumbini, amid the joy of men and devas, the Enlightenment at Gaya when celestial hosts gather round the Diamond Throne in a mighty intercosmic gathering and the sixfold Buddha Glories illumine the chiliocosm, we mourn over Kusinara where the Sun of Righteousness set in a night of star gemmed purple deep, serene, mystic, awe compelling.

But to us of the Buddhist Faith who live in hate maddened Europe these things seem so far off, I will not say unreal, but rather like the glimpse of a fairer world, a strain of deva music from afar off, or the half recalled memory of some former birth when perhaps we reigned, in splendour celestial as Sakka or Brahma.

We read in our scriptures of worlds that are failures, where no Buddha appears because the karma of that world is not appropriate. But we are assured that our world is an Auspicious Aeon, illumined by no less than five

Buddhas, and we are now living in a Buddhāntara age, but in the latter period (in Japanese Mappo) of the dispensation of Gotama Buddha. Although the Latter Age is one of strife, we cannot fail as Buddhists to be appalled by the amount of hatred, greed and lying prevailing in Europe to-day.

We ask ourselves: when will the pralaya of war reduce us to utter barbarism? Even the false idealism of 1914 is lacking to-day. Many then believed that the war would end war and usher in a golden age. Personally I never shared the belief that utopian conditions could ever result from war; the Mahabharata had taught me that wars end golden ages, they do not begin them. But I held it was not too optimistic to believe that the peace of the world was assured for at least two or three generations, perhaps for centuries, although one could not rule out the possibility that when the European War had become history and none survived of those to whom war and its horrors were a living experience, humanity might again be seduced by some unscrupulous leaders to follow the deceiving phantom of military glory. But the most cynical would hardly have believed that within twenty years Europe would be on the brink of a more frightful conflict. One is almost tempted to conclude that European humanity is unteachable.

But we all know that the distinctions "European", "Asiatic", are purely conventional and that all men are fundamentally the same.

"All that we are is the result of what we have thought." Therefore if the deeds of Europeans are productive of pain, they must be determined by erroneous thoughts. So little has real civilization or wisdom penetrated Europe that we find many, and, unhappily among them men occupying the highest positions, who think war

an inevitable biological necessity, and perpetual peace a dream, and not even a beautiful dream.

Has war almost been a necessary concomitant of human life? Tradition, which is a more or less accurate race memory affirms the contrary. The Greeks had their traditions of a peaceful golden age, and even the warlike Scandinavians whose heaven was Valhalla believed that mankind was originally peaceful and that the first war in the world was brought about by the discovery of gold. Our own scriptures in many places such as the Mahā Suddassana and Cakkavatti Sihanāda Suttas give us pictures of ages of peace and prosperity that awakens in our hearts a wistful longing and a feeling of exile in the hideous present when we reflect on what humanity once was.

Can Buddhism help the world in this unhappy time? We maintain our religion alone possesses the cure for all our ills, but will humanity, above all, European humanity avail itself of the proffered remedy? There seems little hope of it.

It is a further cause of sorrow to us that we have to admit that Buddhism to-day has little influence on the course of events. Many Buddhist countries are enslaved by European nations, their religion and culture are despised as pagan barbarism, and the European tyrants and exploiters would consider the suggestion that they could learn anything from "natives" not only absurd but offensive. Some object that when Buddhist nations get power they are no better than anyone else, and of course, cite Japan as an example. We all deplore the war now in progress between China and Japan, but those who condemn Japan the most know the least of Japanese history and civilization. Before the advent of European influence, the Japanese, despite some sanguinary civil conflicts had only twice in the long course of their history waged an aggres-

sive war, *viz.*, in the early ages when the Empress Jingō Kōgō invaded Korea and again in the sixteenth century when Taikō Sama again attempted the conquest of that country. From the early seventeenth century until the second half of the nineteenth Japan had no wars, foreign or internal.

In contrast to this it would be impossible to find a period of twenty years when there was unbroken peace in Europe from the fall of the Roman Empire to the present day.

War is always a calamity, but Buddhism acknowledges the necessity of armed resistance to the forces of evil, thus, it is laid down in the Vinaya that a man may not withdraw from the royal service to enter the Order, a wise concession granted by the Buddha at the request of King Bimbisāra who pointed out that the withdrawal of large numbers of men from the royal service would leave the empire at the mercy of the barbarian tribes on the frontier. In the Kuṭadanta Sutta we are told that King Mahāvijita was possessed of a well trained army. We know from the Ummagga Jātaka that the Bodhisatta himself conducted the defence of his country against a king who was aiming at the subjugation of all India.

So long as armed powers of evil exist in the world, even Buddhists cannot be complete pacifists, for to insist that evil must never be resisted would lead to a conflict of duties, as a Buddhist King is enjoined to protect his subjects.

Therefore, much as we deplore the sufferings of the Chinese people we must not forget that Japan is really combatting sinister and subversive forces behind the corrupt Chinese republic,—itself the creation of an ambitious agitator who was entirely divorced from the religion and

traditions of his people—and that these forces, if victorious, would shatter the stately fabric of Chinese civilization.

Japan is no destroyer as so many seem to think ; in Manchukuo she has restored the native dynasty and the Manchukuo premier is a true representative of Chinese civilization who carries on the administration according to the principles of "Wang Tao" or the "Princely Way of Confucianism."

Buddhists may best judge of the character of the new Manchukuo empire by one striking fact. Under the corrupt denationalized republican régime the magnificent lama temples at Jehol were falling into ruins, under the new empire they have been restored to their ancient splendour. In the areas of China now in Japanese occupation army surgeons are doing fine work in caring for the health of the people, and soon the Chinese people will receive from the Japanese the benefits of true education instead of the travesty provided by mission schools.

I have the greatest respect for Chinese civilization, the memories of my time in China are among the happiest of my life, and I have known Chinese whom I was proud to acknowledge as friends and co-religionists, but such men as these find the present political life of their country too dirty to touch and accordingly they devote themselves to religious and philanthropic work, often with splendid results.

We may sum up the situation by saying that Japan is not committing a wanton attack upon a defenceless neighbour—had her arms been mere aggression Japan could have accomplished them any time these twenty years,—but rather it is the forces of Russian Bolshevism and European commercial exploitation that have hurled Japan against China.

The reference to these two factors brings us back from our digression to the consideration of Europe, the storm centre of the World. Has Buddhism any remedies to suggest? Indeed it has, and it is surprising how Buddhist diagnosis of world evils fits us in Europe to-day.

Let us revert to the quotation from the Samyutta Nikāya at the commencement of this article. The stanza was uttered by the Buddha about a war that was raging between Ajātasattu, King of Magadha and Pasenadi of Kosala. This was a war between two nations equal in civilization, there was no question of repelling a barbarous invader, the contest sprang solely from the ambition of Ajātasattu, who desired to increase his personal wealth, power and prestige at the expense of Pasenadi's subjects and his own. The war pursued the ghastly meaningless alternation that makes armed combat a true type of samsāra's vanity, a round of suffering without purpose or end. First Ajātasattu defeated Pasenadi and Kosala was overrun by the enemy, then Pasenadi rallying his forces defeated and captured Ajātasattu, thereby completely reversing the results of the previous campaign; hence it was said by the Buddha:

"The conqueror gets one who conquers him."

Has not Europe in recent centuries been a perfect example of this alternating conquest? A hundred years ago, France, under Napoleon, conquered Germany, and the sufferings of the German people excited general sympathy as we see from the lines of the poet Campbell.—

"Britannia calls across the main,

Her sister Allemania to break the tyrant's chain."

Exactly a hundred years after the war of liberation, Germany, united and menacing has become the terror of Europe, she is no longer "sister Allemania", but the

"Hun", the military bullies, the menace, and France, the quondam tyrant, is England's ally against "Prussian barbarism".

When the five years of agony called the Great War had reached its end, Germany, broken and starving, was subjected to a peace far more crushing and humiliating than that which she had imposed on France in 1871. Bankrupt and disarmed, Germany lay at the mercy of her neighbours who were free to insult her and invade her territory, until at length with the French occupation of the Ruhr, English sympathy began to swing strongly in the direction of Germany. Then followed the world economic depression which drove the Germans in desperation to the leadership of Hitler, the founder of the Third Empire, and Germany rose again, armed and menacing so that the victors of 1918 draw fearfully together, dreading lest the new Germany should reverse the verdict of the last conflict and establish her hegemony over the European continent. How hopeless appears this alternating *samsāra* of defeat and victory! Civilization in Europe seems to have reached a dead end and to be doomed to perish in a frightful holocaust or sink into anarchy and ruin from the overwhelming burden of unproductive expenditure.

Even more ominous is the mental and spiritual bankruptcy of Europe. European religion of course cannot help us; science has hopelessly undermined it, and even if this were not the case, Christianity, as the history of the past two thousand years amply testifies, has made many wars and prevented none. The new ideologies of Europe, Nazism and Bolshevism are politico-economic theories held with the fanatical enthusiasm of religious beliefs. Although Nazism is indisputably superior to Bolshevism, both contain glaring and fatal errors, and on many points are as nearly allied as twilight and darkness. The cardinal

error of Nazism is its insistence on the exploded theory of race, the pure Aryan, which is a myth, a hypothesis held by many scientists seventy years ago, but long since abandoned as untenable.

Bolshevism is pure materialism regarding economic motives as the sole determinant of human conduct, although none would deny the importance of economic questions, he must be a superficial student of history who concludes that men have no other interests in life than the welfare of their stomachs. The Bolshevik divides mankind into two great groups: capitalist and proletarian, or exploiters and exploited. A more pessimistic view of humanity it would be impossible to conceive, the capitalist exploiting and gorging, and on the other hand, the proletarian suffering and hating.

This is the unfathomable difference between Buddhism and Bolshevism; the first principle of Buddhism is love or *Mettā*, the first principle of Bolshevism is hate, the desire to despoil and injure. Buddhism would raise men to the stars, Bolshevism teaches that they are mere creatures of physical appetite, so it is little wonder that Bolshevism calls all religion the opium of the people, for all religion is a confusion and an error, if the sole determining factor in human conduct is what Carlyle called the "price of hog wash".

The prominent characteristics of Nazism and Bolshevism that strike a Buddhist as being particularly ominous, are the underlying spirit of hate in both systems which leads to acts of violence and cruelty that would disgrace a savage tribe; also the destruction of the family. According to both Nazism and Bolshevism, children are the children not of their parents but of the state; parents are mere breeding stock deserving no special respect or affection, so that gradually the family which raises man-

kind above animality will disappear. A Buddhist considering these two characteristics of the system cannot help feeling that they may be leading factors in bringing humanity to that terrible degradation of the worst part of Kaliyuga described in the Cakkavatti Sihanāda Sutta: "Among such humans the ten moral courses of conduct will disappear altogether, the ten immoral courses of conduct will flourish exceedingly; there will be no word for 'moral' among such humans, much less a moral agent. Among such humans, brethren, they who lack filial and religious piety, and show no respect for the head of the clan—'tis they to whom homage and praise will be given, just as to-day homage and praise are given to the filial minded, to the pious, and to them who respect the heads of their clans.

"Among such humans, brethren, there will be no such thoughts of reverence as are bar to intermarriage with mother, or mother's sister, or mother's sister-in-law, or teacher's wife, or father's sister-in-law. The world will fall into promiscuity, like goats and sheep, fowls and swine, dogs and jackals.

"Among such humans, brethren, keen mutual enmity will be the rule, keen ill-will, keen animosity, passionate thoughts even of killing, in a mother towards her child, in a child towards its mother, in a father towards his child and a child towards its father, in brother to brother, in brother to sister, in sister to brother. Just as a sportsman feels towards the game that he sees, so will they feel."

Already there are signs of the fulfilment of this doleful prophecy. When I was in China, Chinese "Reds" descended on a village near Tatung and persuaded children to massacre their parents.

Recently in Moscow a boy of fifteen denounced his father for counter revolutionary activities; the father was

shot and the young murderer highly commended by the Bolshevik authorities. Even in Germany parents to-day complain that Nazism is taking their children from them.

Buddhism alone can save us from the abyss towards which we are tending. In the first place, Buddhist fundamentals as I have often set forth at length, are irrefutably confirmed by human experience, and if we find the Buddha infallibly right on those fundamental matters, we can, like Mahānāma, trust Him in regard to transcendental things.

The evils of modern Europe are in no way unique, they spring from that old source, "lobha, dosa, moha." Greed for the possessions of others, hatred of prospective opponents and victims, ignorance of the ruin that inevitably follows upon these evils, here we have the source of the trouble of Nazi, Bolshevik and Imperialist alike.

Buddhism alone can open our eyes to these dangers and prescribe the remedy, the Eightfold Path. Particularly modern Europe needs, *Sammā Vācā*, or Right Speech, and *Sammā Ajivo*, or Right Livelihood. The practice of these two alone would take us nine tenths of the way to happiness, for passions are being inflamed every day by *Miccā Vācā* or Wrong Speech, nowadays called "propaganda", but more truly to be described as malicious deliberate lying with the intent to excite feelings of hate that must culminate in war. Wrong Speech and Wrong Livelihood are inextricably interwoven. Wrong Speech is uttered in the interests of those who follow Wrong Livelihood. By Right Livelihood we are forbidden to manufacture deadly weapons. Right Livelihood would save the world. Armament manufacturers like the late Basil Zaharoff, nicknamed "the commercial traveller of death", are far more responsible for the carnage than kings, emperors or dictators, for by their financial power, their eagerness to push their accursed wares

they employ a hundred unscrupulous devices, the corruption of the press by "Wrong Speech", the rigging of financial markets.

If this hidden evil were removed, we might be assured of an era of permanent peace. The Buddhist doctrine of kamma will give us Europeans a new world view; we shall understand that we are each of us making the future from moment to moment, that our destiny is not determined by the will of God, nor by some abstract law of nature which is a kind of scientific Calvinism, concentrating exclusively on reactions and ignoring actuality and so making the whole course of the world a fall from a higher to a lower degree of tension.

The Buddha has shown that both these doctrines, *viz.*, that all things happen by the will of God or by the force of destiny, (the old name for irresistible abstract natural law) are alike destructive of religious life, for they make all conduct dependent on an exterior power, which reduces humanity to the condition of mere puppets, and as such non-moral as they have no freedom of choice.

Buddhism will restore the sense of responsibility and by the doctrine of anatta and anicca will teach us that pure self interest is a delusion, that guarding others one guards oneself, by guarding oneself one guards others, that is, we are inter-connected as the different parts of a living body, we should see others reflected in ourselves, and ourselves as others, as the bhikkhu Ganjin illustrated the doctrine for a Chinese empress by surrounding a number of lights with mirrors, which reflected and reflected back every individual light.

The practice of Sammā Samādhi or Right Meditation will help the practical application of Buddhist principles by the Four Infinite Feelings of Love, Pity, Sympathetic Joy and Equanimity. If everyone practised this for the space

of half an hour each day for a year, we should be amazed at the spirit of kindly goodwill that would prevail among men at the end of one year. To realize this ideal, education in Europe would have to be thoroughly reorganised on a Buddhist basis; the rising generation would have to be thoroughly grounded in Buddhist principles, the law of kamma, anatta and anicca, and taught to apply them to every branch of knowledge. For this reason the study of history is highly important, as we here see kamma in operation, and for this reason Buddhists are keen on history, and nearly all Buddhist nations have done good work in this branch of knowledge.

The student should be taught carefully to see history, not as the disjointed activities of individuals, but as one whole in which the particular is meaningless without the universal, and the universal inadequate without the particular. In short, we should view history as the record of changing dynamic kamma forces, interacting upon each other, weaving the future from moment to moment, often knowing little and caring less as to what the final pattern will be. Enlightened by Bodhi, we shall attain to the full stature of humanity, for the Buddhist is the true free man, the freest man in the world, fearing and heeding nothing save his ignorance and limitations and striving to diminish them all his life. "But", as Nichiren Shonin says, "without the state, who will worship Buddha", meaning that the governing powers must be imbued with Bodhi, otherwise good upāsakas may be compelled by authority to do acts which their religion wholly condemns. When the state law is made one with Buddhist law, wrote Nichiren, then will return the golden age, and when the kaidan (or Mandala) has been established by imperial edict, Brahma and Sakka will descend for initiation. In a world truly ruled by Buddhism, the economic functions of production

and distribution will become less self seeking ; there will be a harmonious spirit of co-operation.

It may be argued that both Nazism and Bolshevism inculcate co-operation ; this is in a measure true, but both these systems apply their half knowledge ill, both insist on warfare, either racial or class warfare ; Buddhism alone is cosmic.

This brings us to that great question of economics, which is of vast importance, though not of the exclusive importance that communists imagine. From fear men commit sin, said the Buddha and there is deep in the subconsciousness of every man a haunting fear of want of the necessities of life, or what amounts to the same thing, an apprehension that their standard of living will be painfully reduced. This motive is at the root of nearly all wars and of all predatory acts.

Now we read in the Aggañña Suttanta that the first beings at the beginning of the kalpa became made of mind, feeding on rapture, self-luminous, traversing the air, continuing in glory, and remained thus for a long period of time. It was only with the densification of the body that humanity came to depend on grosser food, and with the increased solidification of the earth the primaeval rice no longer sprang forth spontaneously, and the means of subsistence became limited in quantity and difficult of attainment, thereby giving rise to economic stress and the need for governmental protection ; so that the people made a social contract, entrusted authority to the one they deemed the best, and he was called Mahā Sammata, "the Great Chosen One." "Chosen by the whole people is what is meant by Mahā Sammata."

Obviously, if it were not for the humiliating fact that we have to eat to live, law would be almost unnecessary, at

the most, we should require a few simple rules to regulate amenities of society.

It will be seen that Buddhism fully recognises the importance of matters economic in human life, and consequently of the duty of society to provide for the welfare of all its members. In the Cakkavatti Sihanāda Sutta, the World Ruling Monarch Daḥhanemi admonishes his successor to manifest Dhamma in his own person, to give due protection to all classes of his subjects, and to birds and beasts. "And to whosoever in thy kingdom is poor, let wealth be given". According to the Sutta the first step in the decline from the golden age was due to a monarch's neglect of the poor, whereby poverty, theft, murder, and a long train of other evils came upon the world.

We should not forget, however much we deprecate revolutionary horrors, that these spring from the collective kamma of society, that generations have been allowed to live untaught and unfed, until the evil kamma matures, and the result is a holocaust at which the world shudders, just as the accumulation of foul putrid matter will cause a plague.

The evils resulting from economic error and neglect are well set forth in the Kuṭadanta Sutta. King Mahāvijita is anxious to perform a sacrifice, but his chief minister advises him that this is not the fitting time, because the kingdom is in poverty and disorder, crime is rampant. "Were the king, so long as that is so, to levy a fresh tax, verily His Majesty would be acting wrongly. But perchance His Majesty might think 'I'll soon put a stop to these scoundrels' game by degradation and banishment and fines and bonds and death'. But their license cannot be satisfactorily put a stop to so. The remnant left unpunished would still go on harassing the realm. Now there is one method to adopt to put a thorough end to this disorder.

MAHA BODHI



CONVERSION OF ANGULIMALA

Artist: Kosetsu Nosu.

Whosoever there be in the King's realm who devote themselves to keeping cattle and the farm, to them let His Majesty the King give food and seed corn. Whosoever there be in the King's realm who devote themselves to trade, to them let His Majesty the King give capital. Whosoever there be in the King's realm who devote themselves to government service, to them let His Majesty the King give wages and food. Then those men, following each his own business, will no longer harass the realm; the King's revenue will go up, the country will be quiet and at peace; and the populace, pleased with one another and happy, dancing their children in their arms, will dwell with open doors."

Here we have the oldest example of state aided industry. How profound is the wisdom of this passage! The King is dissuaded from repressing evil by the negative method of punishment, and induced to follow the positive method of providing for the welfare of the people, which is truly the sole justification for a government's existence.

Buddhism by its method of co-operation will give every citizen a share in the well-being of the whole, so that he will no longer feel himself dispossessed, and will realize that the Buddhist principle of goodwill can bring a happiness and prosperity that systems founded on hate and violence never can.

In the *Mahā Sudassana Sutta* (and other parts of the Scripture) we have the picture of the Buddhist utopian city: "both by day and by night, Ananda, the royal city of *Kusāvati* resounded with the ten cries, that is to say, the noise of elephants and the noise of horses, the noise of chariots, the sounds of the drum, of the tabor, and of the lute; the sound of singing, and the sounds of the cymbal and the gong; and lastly, with the cry,—eat, drink and be merry."

Here in one striking line we have the complete picture of a golden age: first material prosperity exemplified by the sound of men, horses and vehicles—deserted grass grown streets being an infallible indication of a decaying society—and lastly, the sounds of music and revelry indicate a people not so burdened with labour that they have no time for the amenities of life.

How far we are in our much vaunted modern Europe from even approaching the glories of Kusāvati!

Lastly, Buddhism will give the European mind a cosmology which modern science does not make little and ridiculous, and a doctrine of immortality and humanity's possibilities that no other system of thought has ever surpassed. But this subject deserves an article to itself. Shall we realize these things in Europe, or must we first pass through a furnace, are we approaching a conflict of unparalleled dimensions, like the prophecy of Nichiren Shonin, "hereafter shall arise a war, the greatest that ever was beneath the sun and moon, at the end of which all will join with me, the despised priest in reciting "Namo Myoho Renge Kyo"?

We cannot tell, all we can do is to go forward as faithful Buddhists, knowing that all things are transcient, that if we truly follow the Law of Buddha we shall, if not in this present age, in some world system yet unborn attain to greater happiness and glories than we dream of here.

So, when we celebrate the thrice sacred Vesak, and in thought ascend the river of time and look upon those mighty events that Vesak commemorates, let us not forget to utter in our hearts the wish of all true Buddhists, 'Happiness to all Beings'.



THE EMPIRE OF OUR LORD

BY BHIKKHU METTEYYA

This divine day, when the world is hushed to peace, and when hearts are truly happy, let the voice of the past echo in the ears of all, inspiring hope.

Time there was when the whole of the then known world, from the City of the Gods in southernmost Ceylon to the shores of the Ionian sea in Europe, was one sanctuary where peace and happiness reigned.

According to the Kalsi, Girnar and Shahbazgarhi edicts of the great Asoka, centuries before the birth of Jesus Christ, India's messengers of mercy did preach the Dhamma and establish hospitals for man and beast in Syria, Egypt, Cyrene, Macedonia and Albania. "Asoka's reign was not only one of the greatest epochs of Indian culture," says E. B. Havell in his monumental *History of Aryan Rule in India*, "but a conspicuous landmark in the history of civilization. And there is no reason to question Asoka's claim that the effect of his missionary zeal was felt far beyond the borders of his own dominions. Recent archaeological research has discovered evidence of the presence of Asoka's missionaries in Egypt, and as no religion can be explained or understood as a disconnected fact in the process of man's spiritual development, it is more than justifiable to include that the Buddhist missions established by Asoka prepared the soil from which both Christianity and Islam afterwards sprang". According to Alberuni, the Arabian historian, Persia, Khurāsān, Iraq and all the countries up to the borders of Syria were once included in the spiritual empire of the Lord Buddha. In Parthia were discovered coins of

gold with the figure of the Lord Buddha in which His name was struck in Greek characters. Indeed the archaeologist can trace to this day the path trodden by those noble missionaries, following the holy feet step by step, from India to Afghanistan, Persia, Parthia, Iraq, Syria, Jerusalem, Egypt, Cyrene, Macedonia and finally to Epirus, the land of the children of Achilles.

Many were the Greeks that entered the sāsana of the Lord Buddha. One of the Arahants, most beloved of Asoka was Dhamma-Rakkhita, the noble Greek. To this saint is given the honour of converting the people of Aparāntaka.

The Ven Dhamma Rakkhita was a saint who loved all living beings. In sylvan solitudes he lived, says the Samanta Pāsādikā, and the beasts of the forest ministered to him. One day, Tissa, the brother of Asoka, saw the saint seated in meditation at the foot of a large tree.

He was the very picture of peace, and Tissa yearned for the same peace. Tissa also saw an elephant fanning the saint with the branch of a tree.

In no long time Prince Tissa entered the Holy Order.

So did Agni Brahmā, the son-in-law of Asoka. So did Mahinda, and so did Sangha-Mittā.

There was neither East nor West. There was love and unity, and the world was full happy.

May the noble Dhamma of the Lord Buddha shine again in the hearts of all nations.

May the spirit of the Master hover over the world for ever, making all living beings happy.



TRANSIENCE

BY ALAN GRANT, B.A.

Buddhism can justly claim that it enforces no dogmas and avoids all excessive demands upon the credulity of its adherents. It is pre-eminently a religion of reason, as opposed to belief and faith pure and simple. Moreover it encourages a spirit of confidence, of responsibility, and fosters the capacity of thinking out one's own problems. The Buddhist is urged not to accept anything upon mere trust, anything that has come to him by hearsay, or because it is a belief held by large numbers of people, or is cherished by those in authority, or because it finds a place in an old and revered document. He should only accept that which seems good to his own intelligence, which his reason tells him is right, and whose truth has been proved by his own experience.

It must not be thought, however, that Buddhism in any way seeks to promote mere anarchy of thought. On the contrary it presents for our examination and criticism a remarkably coherent system of philosophy and a scheme of psychological training which has been carefully and purposely devised to produce a definite result. The point that I wish to emphasise is that the Buddhist is strongly discouraged from blindly accepting any statement whatever without applying to it the searching test of reason.

We have already said that Buddhism is devoid of all dogma, in that it refrains from seeking to enforce belief in arbitrary and unproven statements. There are, however, certain basic doctrines which form the foundation upon which the whole fabric of Buddhist ethics and

psychological training has been raised. By no means the least important of these basic doctrines, is that which is usually known in Western writings upon Buddhism as the doctrine of the Three Signata, or alternatively, the doctrine of the Three Characteristics of Existence. In these three is included that which is here the special object of our consideration, namely the doctrine of Transience. The three characteristics are so inextricably interwoven that it will not be possible entirely to isolate this doctrine of Transience from its two fellows, the doctrines of Suffering and Soullessness. This close association, or indeed absolute interdependence of doctrines is a commonly occurring feature of Buddhist teaching, so much so that by way of illustration of this fact, the religion has been compared to a net, of which it is impossible to lift up one thread to examine it without also raising others.

Bearing this fact in mind, let us carefully consider the doctrine of Transience, both in regard to those facts which it actually teaches, and also to those which are implied therein, at the same time being prepared, when necessary, to turn our attention to the other two characteristics.

If we endeavour to penetrate into the real nature of existence, or indeed of the whole universe which surrounds us, we cannot fail to mark one rather disquieting feature, that of perpetual unrest, of movement, change, decay, in a word, Transience. Moreover, living, as we do today, at a time when science has succeeded in shedding light on much that was, for the ordinary man, shrouded in the gloom of doubt, uncertainty and ignorance, we are able to penetrate further and further into the mystery of existence. We are no longer restricted by the limited range of our bodily senses. Furthermore that which we have discovered with the aid of science, only serves to confirm the truth of the doctrine of Transience, which formed an

integral part of the teaching proclaimed by the Buddha in the sixth century B.C.

We know that even the most solid-seeming of all the objects that present themselves to our senses, are in reality a seething, ever shifting cyclone of electrons, which are continually changing their position and are powerless to pause in their headlong whirl even for the smallest fraction of time. Everywhere there is movement, change and decay. The very sun, on whose warmth the survival of all life on this planet depends, is slowly but surely yielding to the universal law of transience and decay: its radiation is very gradually, yet to scientific observation perceptibly decreasing, and this great orb which lights our own and other planet is doomed to grow cold and dark, leaving the whole of our solar system plunged in the icy cold of space, a temperature so low that life will long since have ceased to exist.

It is not to be expected that this universal law which holds all the mighty forces of nature in its grip, should prove any more lenient to ourselves. We too, so long as we are bound to the wheel of existence, cannot hope for any escape from it. Our own bodies and all our possessions are subject to this pitiless, unrelenting law of change. There is not one among all sentient beings, be he ever so great, who will not sooner or later be touched by death. Nor is this all. Even during the period of life itself the relentless law of change may hurl us from prosperity into dire misfortune. The prince of today may well be the beggar of tomorrow. The man who considers himself happy today may tomorrow be overwhelmed with grief at the death of his dear ones. This uncertainty, this impermanence was fully realised by the ancient Greeks, although they preferred to tinge their explanation of it with a certain poetical extravagance. A man who enjoyed too

great prosperity was apt to become too full of pride. In such a state of mind his conduct would arouse the anger of the gods, who would first visit him with blind madness and thereafter destroy him. This was the oft repeated theme of many a work of the great Athenian tragedians, who thus did their part in pointing out to their fellows the transient nature of existence.

All this we know, or claim that we know; and yet are our lives influenced by such knowledge? Do our actions show that we have really understood the fleeting nature of happiness, that recognition of the fact of impermanence has become an integral part of mental makeup?

I would here remind you of a theory developed by Plato in the dialogue entitled the *Parmenides*. He argues that if a man knows that which is good and true, he cannot do other than act upon such knowledge. On the other hand, if a man avers that he knows that which is good and true, and then proceeds to bad or thoughtless action, then this is a sure and certain proof that true knowledge is not really his, that his understanding of the truth is merely superficial and thus valueless. For my part I think that this argument applies very well to ourselves, in regard to the knowledge of the law of Transience. We claim to realise to the full that we and all around us are subject to sickness, old age, decay and death; and yet our lives are devoid of any true and worthy purpose. They are, in the large majority of cases, devoted to the empty, to the vain, and to the evanescent. It would seem as if somewhere in our secret hearts there lurked the fond hope that *we* at least may find escape. This is a possible, although perhaps improbable explanation of our conduct. It would be truer, I think, in respect of most of us, to say that we deliberately thrust aside and turn our backs upon all thoughts of death, and are content to act as though we were immortal. How

else could a man direct his every waking thought to the accumulation of money merely for its own sake? How else could he seek to gain the foremost place, to achieve wealth and power at the expense, nay if necessary at the price of disaster to his fellows? You will say, that I have taken extreme cases in order to stress my point. That is true. Nevertheless the selfsame charges, if in a lesser degree, can be brought against most of us. Our thoughts and plans are all concentrated upon the future, often to the detriment of our work in the present. We very readily form attachments with persons, with places and with material possessions, never pausing a moment to consider that sooner or later we must be separated from all these objects of our affection, of our craving and our attachment. We maintain and guard our possessions with constant care and with every precaution, affirming "This is *mine*."; "That belongs to *me*." Did we but reflect, we cannot make this idle claim even in regard to our own bodies. Nothing that we can do, none of our assertions to the contrary will arrest the process of change and of decay that commences from the very moment of our birth.

All this we should know, if we did not deliberately blind ourselves to the truth. As it is we refuse to face the facts and do our best to prevent all discussion of them. It is simply "not done" to mention them in polite society. Death is regarded as a subject that is "not quite nice": and the person who bids his fellows pause in their fanatical pursuit of pleasure and spare time to consider these matters, is reckoned to be morbid, a pessimist and a kill joy.

This is the attitude of mind which Buddhism has to combat at all times, and especially in our highly artificial civilisation of the West. Man has in some way to be persuaded to awake from his childish dream of immortality and see existence as "*it really is*." This capacity of viewing

things as they are in reality, not as we would fancy them to be, is one of the greatest gifts that Buddhism can confer upon mankind. We cannot be forced into such a view however, for force finds no place in the teaching of the Buddha. There must of necessity be some response within ourselves, and if it is not already present we must endeavour to arouse it. We must learn to rise above the derogatory opinions of our fellows, to pay no heed to their charges of morbidity and pessimism, and lay to heart the words of the Dhammapada:

“‘All compounded things are unenduring’; when in wisdom one sees this, then is he aweary of the painful. This is the Way to the Pure.”

Herein we have arrived automatically at the second characteristic of existence, that of the suffering and dissatisfaction which arise as a result of the ephemeral nature of our own lives and of everything in the world about us. Again in the words of the Dhammapada:

“‘All compounded things are fraught with pain’; when in wisdom one sees this, then is he aweary of the painful. This is the Way to the Pure.”

Failure to recognise the truth of the transient character of all existence, or ignorance of the law of Transience, as Buddhism would classify it, is bound to involve us sooner or later in sorrow and suffering. Strive as we may, we cannot hope to preserve for ever the objects of our attachment or to maintain our association with them. Separation from that which we hold dear, due to one cause or another, is inevitable; and the greater our attachment, the stronger our craving for them, the heavier will be the burden of our sorrow at their loss.

Nevertheless we continue to forge the links of these attachments, deliberately blinding our eyes to the truth of the omnipotence of decay. Our everyday thoughts and

manner of speech are a sufficient proof of this usual though actually perverted attitude of mind. When speaking of a well constructed building, we say ; "That is built to *last*", while the fact is that the very nature of the material of which the building is made, the inimical force of the elements, even the atmosphere surrounding it, are the ever present factors of decay. Of course I do not wish to suggest that our work, whether it be the construction of a building or anything else, should not be carried out with the utmost care and skill of which we are capable. I merely quote such an everyday remark to shew the direction in which our minds are turned, to make it clear that our thoughts are ever occupied with the dream of permanence, while we wilfully overlook the fact of transience. Truly the Freudian theory, that a dream is a wish fulfilled, applies equally, if not more especially, to our waking life. We shun the thought of the transience of ourselves and of the universe, and seeking permanence, try to delude ourselves with the belief that we have discovered it.

Let us now consider a further stanza from the Dhammapada.

" 'All things whatsoever are unsubstantial'; when in wisdom one sees this, then is he aweary of the painful. This is the Way to the Pure."

This brings us to a consideration of the third characteristic of existence, that of emptiness, lack of substance, or as it is frequently called, Soullessness. Let us return for the moment to the findings of science. We saw that the objects around us, indeed the whole universe, was in spite of its seeming solidity, a whirling cycle of electrons, ever altering positions, ever changing, fleeting and impermanent. But then we are taken even further. We are shown that, relative to the size of the electrons themselves, the spaces between them are as great as the vast distances that separate

the stars. In a word, all that seems so solid, the hardest metal, the toughest wood, the mightiest rock, is entirely unsubstantial, consisting for the greater part of empty space. Nor is the nature of ourselves any different from this. Science declares that our bodies are little more than constantly changing, unsubstantial phantoms. Psychologists have been unable to find evidence for the existence of any permanent, enduring spirit, soul, or ego. Some have openly admitted that an examination of the bodily and mental processes gives not the slightest support to this theory of the existence of a soul. Try as they may, they can discover no trace of it.

If we turn to Buddhist teaching upon this subject, we find that this belief in the existence of a permanent, enduring soul is the cause of by far the greater part of the sorrow and suffering in the world. It has led to the rise of tyranny, to the self-exaltation of individuals and of nations, to ruthless war and bloodshed. It encourages a feeling of separateness, exclusiveness and selfishness, that urges a man on along the road of self-aggrandizement, blind to the suffering and deaf to the pleadings of his less fortunate fellows. It is the cause and basis of all craving, attachment, and clinging to bodily existence, and thus is responsible for all the sorrow and suffering that arise therefrom.

Having considered what is the Buddhist doctrine concerning the threefold characteristic of existence, let us see the application of this doctrine in actual practice; let us try to discover the way in which the knowledge of the impermanence, the unsatisfactory nature and the unsubstantial character of ourselves and of the world, should be turned to good account in assisting us in our long journey to perfection.

Convinced of the transient nature of existence, the Buddhist endeavours to rid himself of attachment to worldly

possessions and to free himself from the attractions of the worldly life. If he is a layman he will do what he can to ensure that the number of his requirements be as limited as possible, aiming at simplicity and a moderate amount of worldly possessions. If on the other hand he feels himself strong enough, he will renounce the worldly life altogether and turn his whole attention to the living of the religious life, the life of the recluse, the life directed towards the attainment of perfection and of Nibbana. Realising the sorrow in the world and that he and all his fellow beings are subject to suffering, to sickness, to old age, decay and death, he should develop the noble quality of universal compassion. This is the life that is described in the Buddhist Scriptures in the following terms.

"This must be done by him who is wise to know what is good for him, by him who hath grasped the meaning of the Place of Peace.

"He must be able and upright and truly straight: gentle of speech and mild, not having vain conceit of self.

"And he should be content, soon satisfied, with but few wants, of frugal appetites: with faculties of sense composed, discreet, not insolent, nor greedy after gifts.

"He should do no mean thing for which other men who are wise may censure him.

"Now may every living thing, feeble or strong, omitting none, or tall or middle-sized or short, subtle or gross of form, seen or unseen, those dwelling near or far away,—whether they be born or yet unborn—may every living thing be full of bliss.

"Let none deceive another, nor think scorn of him in any way whatever. Let him not in anger or ill-will desire another's ill-fare.

"Even as a mother, as long as she doth live, watches over her child, her only child,—even so should one practise an all-embracing mind unto all beings.

"And let a man practise a boundless goodwill for all the world, above, below, across, in every way, goodwill unhampered, without ill-feeling or enmity.

"Standing or moving, sitting or lying down, how'er he be, provided he be freed from sloth, let a man establish this mindfulness of goodwill. For this is what men call 'the highest state.'

"Thus shall a man, by passing over wrongful view, by walking righteously, be gifted with insight and conquer greed for sense-desires."

It will be seen that by making this his ideal of life, a man will have nothing to lose and everything to gain. He will no longer be the slave to his own passions, or at the beck and call of his bodily needs. Anger will find no place in his heart. For how can he be angry with another, who realises that this man that has sought to injure him is but a fleeting shadow, subject to pain, sorrow and death, deluded into the exaltation of his own unreal, unsubstantial individuality.

Moreover it will be clear that Buddhism encourages effort of the individual, bidding a man strive for his own perfection rather than seek to interfere with the lives of others. The Buddhist will of course be only too willing to give all possible aid and assistance to his fellows, but he will also exhort them to bestir themselves to seek their own perfection. Realising that all must one day gain the bliss and peace of Nibbana, he is not over distressed by the apparent hopelessness of the social conditions in which he lives. While doing all that is possible to ensure that the lot of his fellow beings may be improved, he knows that any and every condition that may be achieved will be

impermanent and unsatisfactory. With this realisation he will not devote excessive attention to social matters, but will seek perfection, knowing that, being himself a part of sentient life, to the extent that he progresses along the Path he will be in some measure benefiting the whole mass of his fellow beings.

Thus we see that the doctrine of Transience is indeed a fundamental teaching of Buddhism, forming the basis for compassion, for the leading of the religious life, and for the extinction of passion, anger and hatred. Small wonder that it finds a prominent place in the very first sermon of the Blessed One whereby he set in motion the Wheel of the Law. Moreover the whole of his teaching may be seen to be built upon it; the fact of transience is stressed again and again. Finally in the very last discourse, when the Buddha was about to pass on to Nibbana, we find the words: "Behold now, brethren, I exhort you: Subject to decay are all compounded things. Do you abide in heedfulness."

May those words prove an exhortation to each one of us to spur us on our way to the goal of tranquillity and peace.



*In sooth to every man that's born
A hatchet grows within his mouth,
Wherewith the fool, whene'er he speaks,
And speaks amiss, doth cut himself,
He who the blameworthy doth praise,
Or who the praiseworthy doth blame,
Builds by his mouth his evil doom,
And by that doom he finds no weal.*

Brāhmana Samyutta,

THE DREAM OF A LIFE

BY BHIKKHU DHAMMAPALA

Many years ago in a country far away, where the sky is not blue but grey, where Nature itself seems dead for the greater part of the year, there lived a tiny boy, whose name I have forgotten. (What is in a name?)

And the boy was rich, very rich, because he had an ideal. And that ideal was so great that it filled his whole heart and his whole mind. This ideal was so great that he could not express it in words. And even if he could have done so, he would never have told anyone, because the revelation of his secret would have taken away the sacredness of his ideal.

So he thought. So he dreamt. So he lived.

He saw his ideal as the sun of his life, giving him light and warmth and energy. This ideal was shining so brightly that all other ideals grew pale, like the stars in daylight. His heart was all aglow with his ideal to such an extent that he lost all interest in other ideals, which seem so great in other eyes.

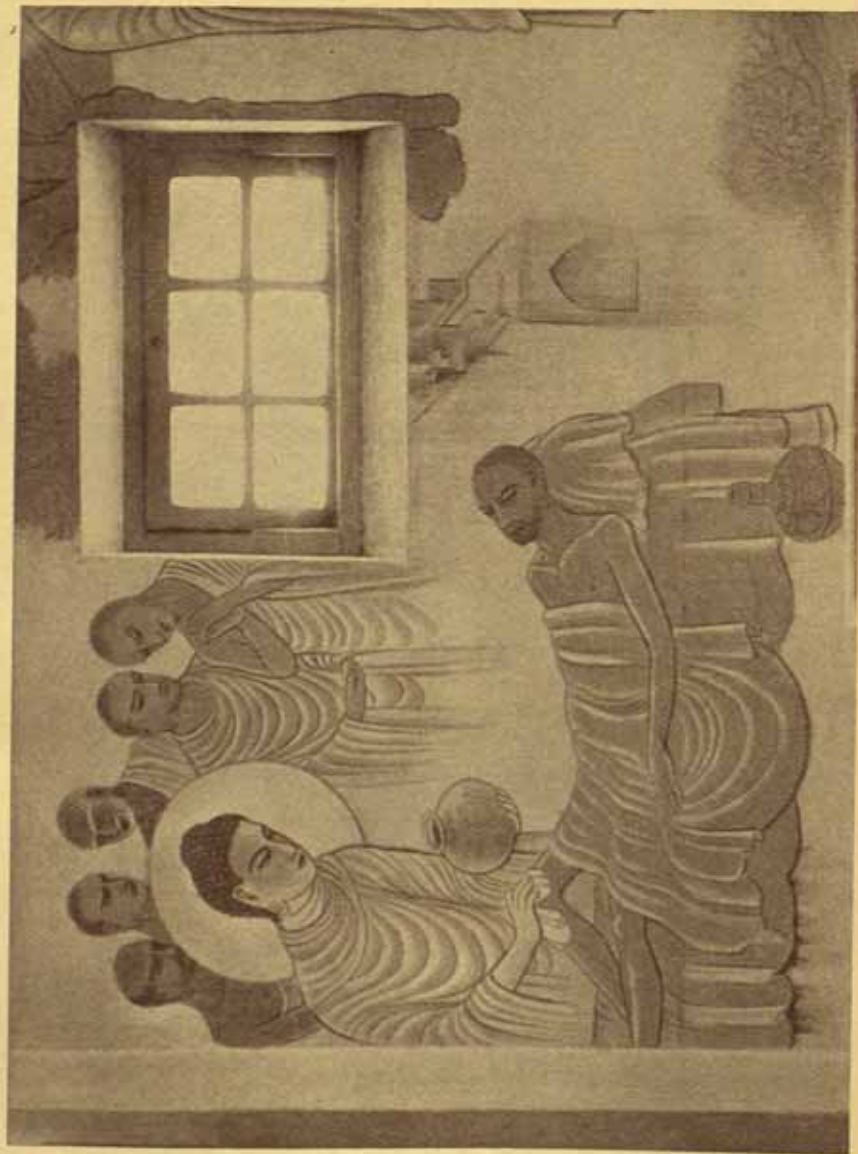
He was not a dreamer, but had his eyes closed to what has no value, though he did not know why.

He was not a saint, because he was far from perfect.

He was not a sage: worldly knowledge did not interest him much.

The world did not interest him much, though he had a very sensitive heart for the misery of others.

His body was tender as his heart. But through many illnesses his health became stronger and his heart like that of a man. That was the time to pursue his ideal. And



BUDDHA ATTENDING ON A SICK MONK

Artist: Koyetsu Noshu.

he left all that was dear to him (Oh! so dear!) without shedding one single tear. Men do not cry, he thought. And he was a man now! He did not like the world, but he did not hate it either. He did not know what was evil, and he could not believe in sin. His simpleness was his protection in critical days. And when he began to know, he saw it all in his ideal light. In that light the world was beautiful. But the best view one gets from above: the boy wanted to rise above the world, he wanted to be one with his sun. Strong as a man, his heart remained that of the tiny boy of many years ago.

His will was so strong, that nobody dared to attack him.

His ideal was so simple, that he had only one view, one love.

His heart was so pure, that he thought that all was pure.

He did not know the world, but he knew the sun.

He did not know the night, but he knew the light.

And that was enough.

He did not seek anything else but the perfection of his ideal. But others, attracted by his simplicity and sincerity, sought him. Then he told them about his ideal and set their hearts aglow too. But he could never express himself fully, because he did not fully understand his own ideal.

He loved beauty, but only the purest. He loved lines, but not colours. And they called him too severe.

He loved children, but only for their simplicity. And he tried to bring more simplicity in his own life. And they called him too austere.

He loved music, but hated the mechanical training. And they called him lazy.

He loved generous men, he wanted to imitate them ; and they called him exaggerated.

He loved freedom. And he wanted to make himself free from all he had. But they did not allow him.

When he saw that there was nobody to help him, he began to long for solitude. And they called him an egoist.

When he insisted, they called him a fool

From that moment he fought his way alone. But they did not allow him. They told him to show others how to fight their way. And when he told them the truth, they called him cruel.

Then there came a great doubt to him. First he began to doubt whether he would be strong enough to reach his ideal. Then he began to doubt whether his way was the right one. Next a doubt rose up in him with regard to his own sincerity. And then he began to doubt even his own ideal, which, up to then, had given him so much light and strength.

A great night was hanging over his world. Not a night with gentle moonlight and sparkling stars, but a night with heavy clouds, with rain and thick fog all round. The path could not be seen anymore and his feet were no longer steady on the ground. But there was no discontent in his heart, only disappointment. He still continued his weary path, not with generosity, however, not with enthusiasm, not with a smile, but only because it was his duty. He had to stoop as before a higher force. His freedom was gone ; his ideal lost.

So he thought, so he dreamt, so he lived.

It was a dull thought, a nasty dream, an empty life.

But then there came another doubt. What was that force which kept him down? Was it someone mightier

than he? Could he fight him? Or was he fighting windmills? Was it only the work of his own imagination under the suggestion of others? Was he not dreaming dreams, real nightmares?

That thought brought back his energy. He wanted to live and not to dream. An ideal must be real, otherwise it is an idle fancy.

Once more he set out to find the real, the truth. But this time it was much harder to leave all that was dear to him; oh, so dear! Then he found that he had never really left them. Then the strong man felt himself a tiny boy again, and he wept and shed many tears; but nobody saw them, nobody understood his secret pain; his great superhuman struggle for an ideal, real life, was once more decried as pride, egoism, folly.

But now the mist had gone and a rising sun showed him the Path. He knew already that there was suffering, but now he saw the Deliverance.

Once more his heart was filled with energy and enthusiasm.

Obstacles could not keep him back, but had the effect of a stimulus.

It was the dawn of a new day; and he knew that the midday-sun would bring full enlightenment.

Upto now he had not lived. It had been a bad dream, which he could not do better than forget.

Never mind! The day is thine! The light is thine! The strength is thine! And now ahead towards the ideal, towards perfection, towards freedom, towards Deliverance: Nibbana!



THE GODS AND THEIR PLACE IN BUDDHISM

BY ARYA DHARMA

The Buddhist conception of the universe is a lofty one. The spiritual domain of a Buddha extends over 10,000 world-systems. Our own world-system is inhabited by human beings and the animal kingdom, surrounded on all sides by a teeming world of spirits.

The hierarchy of the spirit-world consists of *Brahmās* and *Devās*. *Brahmās* are always of a beneficent nature and occupy the highest place, with the exception in certain respects of man, in the scale of beings. *Devās* may be either benevolent or malevolent in disposition. The latter are classed as *Yakkhās* and *Rakshās* (demons.).

Petās and *Asuras* (titans) and the denizens of the hells (*Avīci*) make up the rest of the inhabitants of this world-system.

One comes across numerous instances in the Pāli Canon where *Brahmās* and *Devās* play active and important parts in the Buddhist dispensation. *Mahā-Brahmā*, the chief of the *Brahmās* and *Sakka* or *Inda*, the King of the gods (*Devās*), figure prominently in the principal incidents in the Tathāgata's life. *Mahā-Brahmā* and *Sakka* and their respective retinues minister to the Master at His birth, Enlightenment, the first Sermon and *Parinibbāna*.

Vishnu is charged with the commission of protecting the Buddha-Sāsana and the minor deities perform different roles and functions.

Important events in the numerous lives of the *Bodhi-satta* have brought about the personal intervention of *Sakka*.

World—staggering events have heated the stony throne of the King of gods. It is even said that Sakka looks down on the earth on holy days and bows down his majestic head to human beings who practise the virtues, and records their acts of merit in a golden book.*

The Master has at the special request of Sakka enjoined all devotees of the faith on all occasions to transmit the merit of their good deeds to the Devās and other beings. Not only this, the Master has ordained that offerings of food, drink, flowers and incense should be made to Devās and Petās.

Petās are usually the ghosts of the human dead, some of whom according to the Khuddaka-pāṭha wait by walls, doors, caves, houses and cross-ways hoping to receive offerings of food etc., and although they may not be able actually to consume such food the very sight or smell gives them some sort of nutriment or satisfaction.

Some varieties of Petās are described as thin as leaves and suffer from continual hunger and thirst which cannot be appeased. In the *Ratana Sutta*, the Master expressly requires the devotees to make offerings to the gods (Devās) both by night and by day so that such gods may protect them in return, with vigilance.

*"Divāca rattoca haranti ye balim.
tasmā hi ne rakkhatha appamattā."*

Addressing the Lichchavi clans the Master said that the Vajjīs will not go to decay and decline so long as they maintain their temples as of yore and continue the customary acts of reverence and offerings to the tutelary Devās.

* This is not such an extravagant statement as to be dismissed with a sneer in these days, when Clairvoyance, Telepathy, Psychometry etc. are taken *au sérieux*.

The Buddha's attack on the god-conception was never directed against the Devās who in many instances happened to be some of the most devout adherents of the faith. Moreover the Piṭakas give numerous instances where innumerable Brahmās and Devās attained the fruition of the four holy Paths. Brahmā Sahampati and Sakka are themselves counted among those who attained the first step of the Path (Sotāpanna).

The pantheistic or monistic conception of god does not seem to have been in vogue at the time of the Buddha. The Advaita or Vedānta idea can only be regarded as a later development. Otherwise it is inconceivable that the Master could have ignored such an important school of religious thought and not caught up in the Supreme Net (Brahmā-jāla) of His doctrine. The Tathāgatas challenge was confined to the erroneous conception of a creator-God *Issaranimmāna-vāda* and hence Buddhism came to be nicknamed atheism.

Now suppose a European tourist visits a Buddhist Temple in Ceylon as it often happens. Most probably, especially if it happens to be a *poya* day, our visitor may witness a Sinhalese devotee worshipping and offering lights, flowers, food, drinks, incense etc., at the shrine of the Master's image. If the visitor has the patience to linger for some time and look on with an observant eye, he may chance to see a strange sight. He will be surprised to find the self-same Buddhist devotee going round to the images of the Devās, probably Vishnu or Skhandha, in the wing of the same Buddhist temple, and repeating the same process of worshipping and making offerings. The visitor at once jumps to the conclusion that the Sinhalese Buddhist is a demon-worshipper. It is no wonder that a superficial observer from over-seas should fall into such a common

error, when there are today even so-called educated Buddhists among us who see here a huge inconsistency.

Now if our critic, be he foreigner or of the local variety, will only take in hand this seemingly erring brother and gently and politely question him as to what he asked and expected of the gods when he thus worshipped, our critic will get the invariable naive answer that the unsophisticated man merely desired an ordinary material benefit such as the cure of an illness, a rich harvest at the next season, protection from an enemy or some other immediate relief or advantage. If the critic has the good sense to go a step further and ask the upāsaka point-blank whether by such offering he expects Nirvāna or even to go to the heaven of such a god, the devotee will, with a beaming smile turn upon the strange questioner and calmly retort: "No, Sir, don't take me to be such a simpleton. When I worshipped and offered to the Lord Buddha I aspired for Nibbāna and when I offered to the Devās I asked them to cure my child's illness and to give me a bumper crop at the next harvest." Sir Charles Eliot, writing on Buddhism in his monumental work "Hinduism and Buddhism" says: "The spirits may set a good example or send good luck: they have nothing to do with emancipation or nirvāna."

If our visitor is a man of some critical acumen, he may put a further and more important question: "Is it not wrong for a good Buddhist who is enjoined by the Master to seek refuge in himself and not to look to any external refuge, to work out his own salvation, as he is lord of self who else could be the Lord, to behave in this scandalous fashion? In short does not this un-wholesome dependence on gods cut across the very spirit of the Master's teaching of self-help and self-reliance? What about the efficacy of Karma and the pronouncement that we ourselves must make the effort, the Buddhas can merely show the way?" At first

sight there appears to be some possibility in this common objection. A little close examination will however betray the fallacy underlying the reasoning. True it is, a genuine Buddhist must stand on his own legs and work out his own salvation. But even our imaginary ignorant Buddhist does not say that he offers to the gods to get them to work out his own salvation for him. The most illiterate Upāsikā will not be guilty of such crass folly. Not only we human beings must work out our salvation but also the mightiest of Brahmās and Devās have on their own part to carry on the very same arduous task by themselves.

Our critic may not be satisfied with all this and put the next question: "Well then, why should a Buddhist not rely on himself and stand on his own merits instead of going a-begging to even such mighty beings as the gods?" Just so. But there are occasions on which even a good Buddhist has to go down on his knees to such frail specimens of humanity as the doctor, the lawyer, the charmer, the official or even to a miserable Police constable. The critic may retort: why go to the doctor, the charmer when the Buddha has laid down the Parittas? The trouble is that even the Master has not prohibited a Buddhist from having resort to their resources when the Paritta fails. There are diseases that cannot be cured by Parittas alone. The Master himself resorted to Paritta and medicine both. On the other hand there are Devās and Yakkhās and Petās who are not amenable to, and will not be influenced by Parittas however beneficial Parittas may otherwise be. Medicine can cure diseases which Paritta cannot. Again, a simple *mantra* may cure an illness where medicine fails.

Our critic's next question may perhaps be: "Does not a Buddhist break or tarnish his *sarāṇa* or faith in the Buddha by resorting to the gods in this wise?" Certainly not, as he does not expect to achieve Nibbāna or even

heaven by such an act. Otherwise a Buddhist who calls in the aid of a doctor or a charmer to cure a disease will be tarnishing his *sarāṇa* by so doing. Is it not however more manly for a Buddhist, if he does not go a-begging and praying for favours in this humiliating fashion? Certainly so. It is rightly said that the good Buddhist is the only adult among religionists, others are like unto children asking for presents and favours. No Buddhist expects Nibbāna or even heaven by means of prayers or offerings to gods. If he does, it would be *Silabbata—Parāmāsa*. A really advanced Buddhist will scorn to ask for favours from either god or man. Even a self-respecting gentleman of the present day, be he of any religion, will not stoop so low as to go seeking for favours.

But we are not all advanced Buddhists nor even present-day so-called gentlemen. There are humbler folk among us and we have to condone their foibles and frailties and humour them occasionally. What an admirable member of society will a man be, if he only refused to beg, borrow or seek any help or favour from another fellow-being, be he parent, brother, sister, son, daughter or closest friend? But there are only quite a few within this circle of the elect. That is the pity of it. The rest of us many-folk are only one step removed from the beggar in the street who goes from door to door. At every turn and on the flimsiest pretext, we are on the alert to turn to our next door neighbour or relative, friend or barest acquaintance for some trifling benefit or advantage. To such as these no greater boon can be held out than the gifts of the tutelary gods who are ever ready to help frail humanity. Let the so-called advanced Buddhist remain on his exalted pedestal by all means. Let him not however on that account look down upon his humbler brethren, who cannot afford to rise up to his own high standard.

The fact is, Buddhism is a religion suited to the capacity of the best cultured as well as the most ignorant and illiterate. It has heights which the greatest intellects attempt in vain to scale and depths the keenest thinkers fail to fathom. The rest of such men of mediocre or meaner attainments only, see one of the various aspects of the Dhamma which may make its own special appeal to each of us, even as a prism has a number of facets which present different colours and images to different persons.

Truth to say, there are more things in the Dhamma than are dreamt of in the philosophy of each one of us. Let us therefore cultivate some modicum of humility and be less harsh in our judgment of our humbler brethren.

Note.

A European Bhikkhu asked to comment on the above article observes as follows:

"I understand quite well that there is nothing wrong, nothing unbuddhistic in resorting to the gods. But now the opposite. Is there nothing wrong in *not* resorting to the gods? Will they not get angry when neglected? Are we not led by a wrong spirit when we do without them?"

"Resorting to the gods" may be for material benefits or spiritual instruction. The former is of course allowable. The latter is allowable only if the instruction is in keeping with the Dhamma, but not otherwise, in which case it will be *Silabbata-parāmāsa*.

There is nothing wrong in *not* resorting to the gods. No god or man will be reasonably offended if he is not asked a favour. As regards "spiritual assistance", it is a question of loyalty. If the Lord Buddha deserves our highest loyalty, we are perforce obliged to ignore the gods. If the gods get angry on that account, they are not worth

the salt. They do not count and we may leave them severely alone.

His reverence further states:—"As a Bhikkhu I would like to go round to beg for my meal, but I do not like to go from god to god for higher assistance. What is wrong here? And how should I change my attitude?"

There is nothing wrong and your attitude, Sir, is proper. As I said before, we may go to man or god for a material benefit. We may also approach a god for "higher (spiritual) assistance," if only such instruction is in keeping with the Dhamma, but not otherwise. But this is so very rare that we may not take it into account. The *Dhammasaṅgī Jātaka* relates the story that a demon preached the Dhamma to Bodhisatta.

The reverend gentleman further observes—"Let the advanced Buddhist remain on his exalted pedestal by all means.' But what if that pedestal is pride and self-illusion? How can we know if we are led by the proper motive? And what is the proper motive?"

I beg to reply:—If the pedestal is one of pride or self-illusion, neither "the Buddhist is advanced" nor the pedestal is "exalted". If the Buddhist is really *advanced* he will *ipso facto* realize that his motive is good. As regards "proper motive" that also is a matter of personal experience—*paccattam veditabbo viññūhi*.

Having read the above note the reverend Bhikkhu rejoins:—"All is quite clear now. Thanks very much, you got my meaning quite alright."



UNIVERSAL FRIEND

BY THE VENERABLE PALĀNE SIRI VAJIRĀNĀNA MAHĀ
NĀYAKA THERA

*"Wayfairer, if thou shouldst not meet
Equal,—or teacher to equip,—
Walk single, constant; no one greet
With fools there is no fellowship."*

—Dhammapāda.

In Buddhism, a noble friend is most highly praised, for such a true friend is the embodiment of faith, virtue and wisdom. As our sacred texts declare the Buddha Supreme is the Spiritual Friend *par excellence*. He is indeed the Peerless Guide and Spiritual Adviser of men and gods, in the fullest sense of the word.

This Universal Friend, at whose Holy Feet on this thrice sacred day, millions of devotees bow down and make their obeisance, "was born to banish sorrow from life". He left no stone unturned in His effort to lead man from the path of evil to the path of purity.

Says the Commentary to the *Cariyā Piṭaka*:

*"Ever pitiful, ever wishing the world well
And ever working for the good of the world,
Ah! Wondrous is the Buddha's way."*

The Master Himself was keen on having a good friend. In the absence of a companion, who was His equal, the Blessed One regarded His own Teaching—The Dhamma—as His noblest friend.

On one occasion the Venerable Ānanda approached the Exalted One and said: "Half of this Holy Life, Lord! half of this Dispensation of the Supreme Teacher, exists

in friendship, in the association with the Noble, and in the intimacy with the Noble.

"Say not so, Ānanda; say not so, Ānanda!" said the Buddha. "Not only half of this Holy Life, Ānanda, but the whole exists in friendship, in association with the Noble and in intimacy with the Noble." In such glowing terms did the Master express the value of friendship.

The Venerable Buddhaghosha, the great Commentator, beautifully explains the salient characteristics of a good friend, in his "Path of Purity" thus: the good friend means he who is:

*"Adorable, to be revered, and lovable,
A Counsellor, a patient listener,
A speaker of discourses deep, one who
Would not send his followers astray."*

It is not easy to make acquaintance with a friend who is really virtuous, honest and wise for there are false friends as well. In the Sigālovada Suttanta, the Buddha describes the evil comrade as,

The friend that carries away what is yours ;
He who is a friend merely in words,
The friend that flatters, and yet works you utter ruin
The wise recognise as enemies in disguise.

Of the good companion, the Buddha says:

The helper should be understood

as a warm-hearted friend,

He who gives good counsel should be understood

as a warm-hearted friend,

He who is the same in weal and woe should be understood

as a warm-hearted friend.

The good friend dissuades his comrade from doing evil, he persuades him to do good, and he points to him the Way to Peace.

Furthermore the Blessed One says:

He who is a helper, who is steadfast in weal and woe, who gives good counsel, and sympathizes, should be recognised as a true friend, and in return receive our devotion.

It is the bounden duty of those who have morally and spiritually advanced, to offer a helping hand to their poor brethren on the lower rungs of the ladder and lead them upwards.

A compassionate doctor, will not under any circumstance discard even the worst patient. On the contrary, he will, with a tender heart, approach him and attend on him with his healing hands. In like manner is it the duty of a noble friend to help the helpless and to enlighten those in the dark.

"A faithful friend", says a great writer, "is a strong defence; and he that hath found such a one hath found a treasure. Nothing can countervail a faithful friend, and his excellence is invaluable. A faithful friend is the medicine of life."

"Love thy friend and be faithful to him, but if thou betrayeth his secret, follow no more after him: for as a man hath destroyed his enemy, so hast thou lost the love of thy friend; as one that letteth a bird go out of his hand, so hast thou let thy friend go, and shall not get him again: follow after him no more, for he is too far off; he is as a roe escaped out of the snare."

The Blessed One wants every one to be a friend to all living beings.

But how can one become a universal friend? One who desires to be a friend to others must first become his own friend. One who entertains thoughts of lust and hatred is not his own friend. He whose thoughts are pure

is his own friend. Automatically he becomes the friend of others.

On this sacred day, while celebrating the birth of our Universal Friend, let us make an effort to bring Peace upon all living beings and extend to the whole world with a limitless love.

May this day dawn in happiness for all and bear Peace and Joy to all living beings!



NOTES ON THE PAINTINGS OF PROF. NICHOLAS ROERICH.

The three paintings reproduced in this issue are by Prof. Nicholas Roerich and refer to the latest period. The first, "Panacea", in fresco style, represents The Blessed One coming from the mountains and offering to the disciples the panacea of the Holy Teaching. In the distance we see a waterfall which reminds of the inexhaustible source coming from the heights. Prof. Roerich presented this painting to the Maha Bodhi Society for its library at Sarnath.

The second, the "Sheh Monastery" is one of the most ancient Buddhist monasteries of Ladakh, on the way from Leh to Hemis.

The third is "Yun-Kang" from the Chinese series of Prof. Roerich's paintings. At present it is especially timely to remember these majestic rock carvings, when in China many Buddhist treasures are endangered. This painting is as if a testimony to the powerful message "Peace to All Beings" which our venerable friend has given for this Vesak number.



VESAK THOUGHTS

BY MADAM ALEXANDRA DAVID NEEL

Vesak festival happens to fall, this year, in a most troubled time. War is the main concern of the majority of men and talks regarding war are heard from all directions. I do not doubt that in opposition to these many Buddhists will, in the Vesak meetings or Vesak special numbers of journals and magazines, emphasize the moral beauty of peace and its beneficial material effects. This may be deemed praiseworthy and in some ways useful ; yet I think that, in the present circumstances, Buddhists ought not to limit themselves to only extolling peace and expressing pious wishes that it may be established in the world, but they should add to it practical resolutions and the plans to bring about the desired peace.

Around us, we see the believers in a Supreme Almighty Deity, endeavouring, by their prayers, to induce their God to put an end to the struggles which cause so much sorrow to mankind. This method does not prove very effective. Though such entreaties have been repeated again and again, for centuries, history is but the record of continual wars. Moreover, struggle appears to be, also, the rule among animals and in the vegetable kingdom. Consequently, those who believe in an Omnipotent Creator must conclude that as he does not stop these struggles, though it is in his power to do so, it is either because he takes pleasure in them, or for some other reason known to him only, he does not want to put an end to them.

We see others putting their hopes in the coming of some hero of the past who will reappear to work a complete

MAHA BODHI



SHEH MONASTERY OF LADAKH

Nicholas Roerich.

transformation of the conditions of the earth and establish the reign of peace and unprecedented happiness. Why this Great One did not do this during his previous stay with us is not explained.

Others, again, who have given up belief in any supernatural help, vaguely hope the coming of some superior dictators who will take the lead. Examples of dictatorship which are before us are not very promising. Contemporary dictators have only succeeded in metamorphosing men into animals, and, as for happiness and peace, they are certainly not the lot of those who live under their rule.

Buddhist Doctrines strongly condemn the tendency of relying on external help. As the Buddha told his disciples we must be "our own torches" and "our own refuges", "Truth is to light our way" and those only who walk in life relying on their own energy are to be considered true disciples of the Buddha. He himself has never assumed the part of a saviour. "Buddhas are only teachers, you yourselves must do the effort", He said.

If we examine carefully the mental attitude of those who are entrusting the Deity or heroes or superior men with the care of the welfare of the world, we will easily discover that the causes are sloth, short-sighted selfishness, lack of energy and dislike of effort on their own part.

The kind of quietude which can be attained by callous indifference to the triumph of unrighteousness and cruelty is not the serenity which the Buddha has recognized.

I think that now-a-days it is the most urgent duty of all Buddhists to lift their voices against those who are clamouring for war, condemn the victory of brutality and not keep the shameful silence of the coward.

Buddhists, too, have a war cry to utter. They may borrow it from the Anguttara Nikāya: "Warriors, we call

ourselves. We struggle for a high aim, for virtue, for wisdom."

This high aim is, certainly, to establish virtue and wisdom in ourselves, for how could we judge, with equity, the deeds of others if our intelligence was obscured by wrong views? But, on the other hand, to limit oneself to an egoistic—and, moreover, impossible—culture of one's own person, would be to fall back to the erroneous belief in an *ego* completely distinct and independent of the world in which we exist and with which we are linked by an ever flowing stream of mental and physical exchanges.

He whose mind is permeated with the spirit of the Buddha's teaching needs not to be prompted by texts of the Buddhist Scriptures to know his duty; yet there is no lack of injunctions in the sūtras to point out, to the Buddha's disciples, the part which they have to play in the world.

We read in the Mahāvagga of the Vinaya Piṭaka of the Pāli Scriptures:

"Go ye and wander forth for the gain and the welfare of the many. Proclaim the doctrine which is perfect and pure."

Or we may read in the *Fo sho hing tsan ching*: "I do not seek for any reward, not even birth in a paradise, I seek the welfare of men. I seek to enlighten those who harbour wrong thoughts. I seek to free the world from suffering."

Or again, the following command, in the same book: "Go, full of compassion; in this world immersed in sorrow, act as teacher and wherever the darkness of ignorance reigns, there, light a torch."

If some think that these commands have been addressed to Bhikkhus only, they are greatly mistaken. We can read, in the Sigāla Sutta, that the Buddha, speaking to a house-

holder regarding the duties of lay followers, tells him that those are worthy of honour who act "as guides, teachers and leaders of men."

Besides, in Mahāyāna Buddhism, there is no distinction, from the religious point of view, between those who wear a monastic garb and the laity. Inner feelings only establish a difference.

It is said: "Though the body is clad in lay garments the mind can reach the highest degree of perfection. There is no difference between the house-holder and the hermit if both have conquered selfishness."

Countless Mahāyānist texts urge us to be active in the world, to be as it is expressed in the Bodhicariyāvatāra—"the protectors of those who are abandoned" and "to cultivate energy". And if we ask what energy is, the answer is: "energy is the courage to strive for the triumph of the good. The enemies of energy are sloth, attachment to evil, despondency and disdain of one's self."

What practical value can we derive from the facts stated above? Buddhists, I think, ought not to let pass any act of unrighteousness or cruelty, any evil deed without, at least, protesting strongly against it. And I wish to add that they should not be too hasty in persuading themselves of their incapacity in this matter.

I have been told by Buddhists: "What could we do?—How could we interfere? We are but few." These seem to me strange words, indeed. Buddhists boast that they belong to the Faith which reckons the largest number of followers and, to support their affirmation, they quote figures which amount to hundreds of millions. Now, if this is a real fact and if the great majority of these many millions of Buddhists wish, could they not be a power strong enough to prevent war in the world?—yet, it seems as if

they remain indifferent to the unprecedented sorrowful conditions in which mankind finds itself today.

There are Buddhists in Ceylon, Burma, Siam, India and, till now, we had believed that there were Buddhists in Japan. Have they protested against the dreadful slaughter which is going on in China?—Have they nothing to say about it? Can they not, at least, offer some kind of moral resistance to the evil, can they not expose the falsity of the reasons which are being put forward as explanations for such barbarous deeds?

There are small Buddhist groups in Europe: in England, in France, in Italy, in Germany, in Hungary and in various other countries. Have they protested against the wave of savagery which is at present sweeping over Europe? Have they protested against yielding to iniquity out of cowardice or to safeguard some mercantile or other material interests?

Not every Buddhist is capable of making himself heard by multitudes. Not every Buddhist is a gifted writer or speaker, but this must not prevent each of us from doing his Buddhist duty as fighter against wrong notions and the many evil deeds which the wrong notions generate. In the smaller or larger circles in which he can exercise his activity, a Buddhist ought to, forcibly, point out the crimes perpetrated by men or by nations against the welfare of other men or nations.

Now-a-days the benefit of preaching the Buddha's Dharma is not necessarily to convey to our contemporaries, the dead letter of sūtras intended for men who lived in times very different from ours and whose culture and mentality had but little in common with ours. The message which we have to promulgate today should concern with the necessity of having a straight mind and of holding Right

views leading to Right thought, Right speech and Right actions in all fields of human activity.

It is good to remember, here, the following sentences which end many sūtras. These words are wonderful. "It is as if one had put straight that which was crooked, as if one was uncovering that which was hidden, as if one was leading in the right way a traveller who had gone astray, as if one was lighting a lamp in the darkness so that those who have eyes can see those which surround them."

In these few sentences we may find the programme of preaching which the Buddhists have been commanded to carry on for the welfare of all men. The Doctrine which enjoins us to straighten our mind, to cultivate Right Views and to exhort others to do the same is, verily, the only one which shows the way to lasting peace and the conquest of sorrow.

To the Teacher who has proclaimed it, I bow with the ancient words of His early followers:

"I put my trust in thy Doctrine, O Master, accept me as thy disciple from this day, till the end of my life."



THE BANJO

By FRANK R. MELLOR

Upon the hill overlooking that cluster of mud dwellings, so clean-looking when seen from a distance with the sun shining upon them, yet so insanitary upon a closer acquaintance, which goes by the name of the City of Kevulgama, was built the Dagoba Vihāra.

As a mother-hen, sitting in proud complacency, guards her brood of chicks as they pick and scratch around her, affording them a sure refuge in time of trouble, so the Vihāra mothered the people of Kevulgama. They were a simple, kindly folk, content to work hard and live sparsely, loving their religion, the Vihāra and the monks who dwelt in it, with an inborn benevolence, and making sacrifices for them that a more sophisticated people would never dream of making.

It was the heat of mid-day, and though upon the hill there was a slight breeze, which blowing through the Vihāra, made life bearable, a blue haze hung over the city, telling of a stifling heat which made action impossible.

Under the verandah of the Vihāra, Bhikkhu Premānanda sat in meditation. He made a striking figure as he sat there with body upright, legs crossed and hands folded upon his lap in the meditation posture. Somewhat taller and broader than the average Sinhalese, he wore the usual yellow robe common to all monks draped so that one shoulder was bare. His head was shaven and there seemed no difference between him and his fellow monks. Yet there was something unexplainable about him that arrested

the attention, and then it came to one as a shock—this man although his skin was burned brown with the sun, was a European—probably an Englishman.

There he sat, calm and peaceful. Only an occasional flick of the eyes showed that he was not a painted statue of the Buddha. He meditated upon Transience. How a man is and yet is not, for every second cells die and every second cells are born, so that not even for a space long enough to say, "I am", is man the same.

At this moment, borne on the breeze from the Residency, which lay between the city and the Vihāra, came a low but penetrating sound. "Tiddle um tum tum, Tiddle um tum tum," is sounded. Bhikkhu Premānanda stirred uneasily but captured his train of thoughts before it escaped. "And when this Transiency is realised," he continued, and then his thought escaped him and went off at a tangent. "The fellow plays well for an amateur. How often . . . 'tsch", and by force of will he brought his thoughts back again. "A man realising that he is impermanent and that the whole world is one with him." "Ah tum tum tum, Ah tum tum tum," went the banjo now playing a march.

It is the "Park Crescent", thought the monk. "I played it that night, and when the applause was over and they had lowered the curtain, they told me that she was dead. Oh, why do these thoughts torment me? Am I not master of my mind? I will go to the other side of the Vihāra where I will not be disturbed by these sounds."

And so to the back verandah he went. His mind was not yet calm enough for him to resume the sitting position so he walked backwards and forwards as a sentry upon his beat. "As in the autumn, a ploughman with a great plough, plougheth and teareth up all the tangle roots, so doth the thought of Transience" Again his

mind came back to this world with a bound, for he found that even in the act of meditation he could hear at the back of his brain, the low, penetrating refrain of the banjo. "Tum tum, tum tum, tum tum," it played and unconsciously he was walking in step with the rhythm.

In despair, he broke off his meditation and entered the Common Room of the Vihāra. A dozen monks were squatting in one corner busily engaged in discussing some intricate point of the Teaching. He joined the circle and took part in the discussion. He took command of it. He was brilliant. But ever at the back of his mind, he sensed the glare of the footlights and heard the refrain, "Tum tum, tum tum, tum tum." In desperation he arose and went to his cell.

"Our Brother is brilliant, to-day," whispered the monks. "Perchance he hovers upon the verge of Enlightenment." "Not so!" declared an old monk. "He is sick with desire for his own country. At the next monthly meeting he will rise in his place and declare three times, 'The world calls me.'" And then he will leave us and go back to his own country. I know, I have seen several of them who behaved just the same. Peace be to him." "Aye! Peace be to him!" rejoined the remainder of the monks and then they sat for a while in meditation.

On the following morning, with the eternal "Tum tum, tum tum, tum tum," still ringing in his ears, Bhikkhu Premānanda sought audience with the Abbot who ruled the Vihāra. He made obeisance, then seated himself at a distance. "Well, My Son," queried that benevolent old monk, motioning him to sit at his right side. "And what is the trouble?" Bhikkhu Premānanda explained in low, broken words, how he was haunted by the sound of a banjo which would only leave him when he was engaged in conversion and refused to allow him to meditate.

The Abbot thought for a few moments and then said, "Perhaps, My Son, it would be well that you should go on a tour." And then he added with a smile, "When you return, the Resident's guest may be gone."

And so, immediately, Bhikkhu Premānanda departed upon his tour. He took with him only the eight requisites of a monk, that is, the three robes that he was wearing, a girdle round his waist, an alms bowl, a razor, a needle and a water-strainer, and, in addition, a sleeping mat. He travelled on foot from village to village, remaining but one night in each; sleeping under trees and depending upon the gifts of the charitable for his one daily meal. In return for this meal he preached the Teaching to those who fed him. But, alas, the eternal "tum, tum," of the banjo went with him, only stopping when he was preaching or explaining the Teaching.

"Tum tum, tum tum, tum tum", it followed him all day as he walked along the dusty highroad. It went all through his vast repertoire of banjo music and then began again. Sometimes it played solo. Sometimes he could also hear the accompaniment of the piano, the thump of the tambourines and the rattle of the bones, but always above them all was the "Tum tum," of the banjo played by his own masterly fingers.

He preached with such vehemence that the villagers were awed, for calmness is a characteristic of Buddhist preaching. The religious persons were delighted with his fervour, weak ones came back to the fold, and even those who had gone over to the Missionaries in order to obtain an English education free, determined to return to the Creed of their Fathers as soon as they had safely passed the necessary examinations.

But ever Bhikkhu Premānanda heard the "tum tum, tum tum," of the enchanted banjo.

A month later, lean, cadaverous and burnt almost black by the sun, he presented himself before the Abbot of the Dagoba Vihāra. "Well, Brother?" queried the Abbot benevolently. "Hast thou quelled Māra and his minions even as the Blessed One did beneath the Bo Tree?" "Alas! no, Reverend Sir," replied the monk. "I have been unable to subdue craving and still hear the sound of that accursed instrument. I am a weak, sinful man, unworthy of the Order. At the next meeting I must tell the Brethren that 'The World calls me', and go back to my own country."

"Do that which seemeth best to you, My Son," replied the Abbot. "But come, follow me to your cell."

Going before him, the Abbot led Bhikkhu Premānanda to the cell he was to occupy until he left the Vihāra. In its bareness it differed in no way from the ordinary cells in which the monks lived but hanging upon the wall, Bhikkhu Premānanda beheld, to his amazement, the banjo he had given up on entering the Order.

Taking two paces forward he extended his hands towards the banjo with an ecstatic drawing-in of the breath. He had almost touched it when suddenly he paused and then drew back a pace.

"No!" he said in a hushed, awed voice. "It is against the Precepts. The Blessed One would not have approved. It would be unseemly. If my mind runs wild like an unbroken colt, it is for me to play the man and conquer it."

Then seizing the banjo by the neck he swung it three times around his head and flung it with all his might against the hard stone wall opposite. It fell to the ground and lay there, a broken thing with all the music gone out of it, like the body of one who dies without having attained to Enlightenment.

And so Bhikkhu Premānanda became master of his mind and attained to Peace,

BUDDHA'S CHIEF DISCIPLES AND HIS INFLUENCE ON WOMEN

BY DR. B. C. LAW, M.A., B.L., Ph.D.

Buddha had innumerable disciples all over the world, but mention is made here of some of his chief disciples.

Kaṅkha Revata—Born of a rich family of Śrāvastī. He embraced Buddhism, and in due course, attained arhatship. He was the chief of those bhikkhus who practised meditation.

Subhuti—He was the nephew of Anāthapiṇḍika. He was present when Anāthapiṇḍika offered the Jetavanārāma to Buddha. Realising the emptiness of house-hold life, he renounced the world, entered the Buddhist Order, and in due course, attained arhatship.

Puṇṇamantānīputta—He came of a famous brahmin family. Later, he became a disciple of Buddha and the best of those bhikkhus who were proficient in preaching Dhamma.

Dāsaka—He was the son of a slave of Anāthapiṇḍika. He became a disciple of Buddha, entered the Buddhist Order and attained arhatship.

Abhaya—He was the son of Bimbisāra's concubine. He was at first a disciple of Mahāvīra. On the death of the King, he renounced the world, and later, became an arhat.

Suppiya—Born of a low family, he was ordained by Thera Sopāka, and in due course, attained arhatship.

Vimala-koṇḍañña—He was the son of Bimbisāra's concubine, Ambapālī. Later, he embraced Buddhism and attained arhatship.

Channa—He was the slave of king Suddhodana. Later, he embraced Buddhism and became an arhat.

Tissa—He was the king of Roguva and friend of king Bimbisāra with whose help he renounced the house-hold life and became a bhikkhu. Later, he attained arhatship.

Vacchagotta—Born of a rich brahmin family, he became a famous Buddhist wanderer. Later, he became a bhikkhu and acquired six-fold *abhiññā* (supernatural faculties).

Yasa—He was born of a rich family of Benares. Realising the hollowness of the worldly life, he became a bhikkhu, and later, attained arhatship.

Piṇḍola Bhāradvāja—He was the son of the priest of Udayana, king of Kauśāmbī. He was well-versed in Brahmanic lore. Later, he became a bhikkhu and acquired six-fold *abhiññā* (supernatural faculties).

Mahā Cunda—He was the brother of Sāriputta and was born of a brahmin family. Later, he became a bhikkhu and attained arhatship.

Dhaniya—He came of a potter's family, and embraced Buddhism to get rid of rebirth. Later, he became a bhikkhu, and in due course, attained arhatship.

Upāli—He was born in a barber's family. Following the footsteps of Anuruddha, he renounced the worldly life, and later, became an arhat. He was the best of those bhikkhus who knew Vinaya (Disciplinary rules).

Soṇa Kūtikaṇṇa—He came of a rich family of Avanti. He learnt the Buddhist religion from Mahākaccāyana and became a bhikkhu. Later, he attained arhatship.

Uruvela Kassapa—He was born in a brahmin family. He learnt three vedas. Later, he became a bhikkhu. He was the best of those bhikkhus who had a large number of disciples.

Māluṅkyaputta—His mother's name was Māluṅkya. He was a Buddhist Wanderer. Listening to Buddha's religion, he became a bhikkhu, and later, attained arhatship.

Mahākaccāyana—He was the son of the priest of Caṇḍapajjota, king of Ujjenī. On the death of his father, he became the royal priest. He was sent by the king to bring Buddha to Ujjenī. Kaccāyana embraced Buddhism, and later, attained arhatship.

Mahākappina—On the death of his father, he ascended the throne of Kukkuṭa. When he heard Buddha's dhamma from certain merchants of Śrāvastī who came to Kukkuṭa, he left the worldly life and saw Buddha on the bank of the river Candabhāgā. Later, he became an arhat.

Revata—After attaining arhatship, Revata took his abode in a forest near Śrāvastī. There lived in this forest a few thieves. One day a State Officer came there in search of the thieves. As soon as the thieves saw him, they fled away, leaving behind their articles. The officer took the thera to the king. Revata, however, proved to the satisfaction of the king that he was not a thief. Later, he ordained the king.

Anuruddha—He was born in the family of Amitodana, brother of king Suddhodana. He was converted to Buddhism by Buddha. Later, he became a bhikkhu and attained arhatship in due course. He was the best of those who had acquired the divine eye.

Sāriputta and *Mahāmoggallāna*—Upatissa and Kolita, better known as Sāriputta and Moggallānā, came of a brahmin family. They renounced the world and became disciples of Sañjaya, the wanderer, whom they soon left and got themselves ordained in the Buddhist Faith. Later, they attained arhatship. Sāriputta was the chief of those

disciples of Buddha who were famous for their wisdom. Moggallāna was proficient in supernatural powers.

Ānanda—He was born in the family of Amitodana and was ordained by Buddha. He became an arhat after the demise of the Lord.

Mahākassapa—Born in a brahmin family. He was also called Pippali Mānava. He married Bhaddā Kapilānī. He was ordained by Buddha. Later, he attained arhatship.

Aññakoṇḍañña—He was born in a brahmin family. He renounced the world with a view to attaining nirvāṇa. He was one of the *pañcavaggiya bhikkhus*, and he listened to the *Dhammacakkapavattana sutta* recited by Buddha.

Soṇakoḷivisa—He was born in Campā. While Buddha was staying at Rājagṛha, Soṇakoḷivisa saw him. He heard the Dhamma from Buddha, became a bhikkhu, and in due course, attained arhatship.

Nandaka—He was born in Campā. At first he was unwilling to renounce the worldly life, but later, he became a bhikkhu and very soon attained arhatship.

Gayākassapa—He was born in a brahmin family. Later, he became a bhikkhu and attained arhatship. He stayed at Gayā for sometime with some of his disciples.

Nadī Kassapa—He was born in a brahmin family of Magadha. He did not like the household life at all. Later, he became a bhikkhu and attained arhatship.

Angulimāla—He was born as son of brahmin Bhaggava. Later, he became the royal priest of Kośala. He was a thief. The king and his subjects were all afraid of him. The king sent his soldiers to arrest him. Later, he got himself ordained.

INFLUENCE ON WOMEN

Gautama Buddha exercised a great influence on women. The influence of his Dhamma had a splendid

effect on the character of slave girls. Khujjuttarā, a maid-servant of Sāmāvatī, queen of Udena, king of Kosambī, had to buy flowers daily for 8 kahāpaṇas for the queen, but daily she used to steal 4 kahāpaṇas. One day when she went to the garland-maker's house to buy flowers, she heard the sermon delivered by the Buddha. She obtained the fruition of the first stage of sanctification. Since then she discontinued stealing. The queen questioned her how she had brought so many flowers for 8 kahāpaṇas. She then confessed her guilt.¹

Bīranī, a maid-servant of Aśoka Brāhmaṇa was engaged to give food daily to the Saṅgha which was enough for eight bhikkhus. This she used to do with devotion, with the result that she was born in a vimāna in the sky.² A maid-servant of a certain disciple who made arrangements for offering charity to four bhikkhus daily was ordered to attend on the bhikkhus, prepare seats for them, supply water and other necessary things. She served the bhikkhus with great devotion and observed the precepts of the true Dhamma and meditated on the 32 impurities for 16 years, as a result of which she was reborn after death as one of the beloved attendants of Sakka³. Once a servant-girl of a brahmin living in a village called Thūna in Kośala, while going to fetch water, saw the Buddha at the foot of a tree. She thought that it was an opportune moment for her to liberate herself from slavery. She then offered a pot of water to the Buddha who drank water from it, and by his miraculous power, the pitcher became full every time its contents were exhausted, so that the disciples quenched their thirst from it. The Buddha, in

¹ Dhammapada Commentary, I, pp. 208 foll.

² Mahāvastu, p. 214.

³ Vimānavatthu Commentary, pp. 91-92.

order to increase her faith in him, showed that a pot of water given by her was sufficient to quench the thirst of the Buddha and his disciples, and he returned the pot full of water to her. The brahmin master of the servant girl, heard all about it and was very angry with her and beat her to death.⁴ There are various other instances to show the great influence which the Buddha exercised on the slave girls.⁵

The Buddha had also influence over the courtesans of his time. Ambapālī, the famous courtesan of Vaiśālī heard that the Buddha had come to her garden at Vaiśālī. She went to see him. The Buddha preached the Dhamma to her, and she became pleased with him and invited him to take food in her house. The Buddha was fed sumptuously by the courtesan. The latter offered her ārāma to the Bhikkhusaṅgha headed by the Buddha who accepted it. In due course, Ambapālī attained arhatship.⁶

Another courtesan of unique beauty was Sirimā of Rājagṛha. Sirimā listened to the discourses of the Master in the house of Uttarā, a banker's wife. She then attained the first stage of sanctification. Since then she regularly gave alms to eight monks.⁷ Another well-known courtesan of Benares was Aḍḍhakāśī who later on adopted a religious life. The Master allowed the bhikkhus to confer on her upasampadā ordination.⁸ She strove hard for insight, and in no time, attained arhatship.⁹

It is interesting to note how Buddha succeeded in making beautiful women realise the worthlessness of their

⁴ *Vimānavatthu Commentary*, pp. 45-47.

⁵ *Vide* my 'Women in Buddhist Literature,' Ch. II.

⁶ *Psalm of the Sisters*, p. 125.

⁷ *Dhammapada Commentary*, III, pp. 104 foll.

⁸ *Vinaya Texts*, III, pp. 360-1.

⁹ *Therīgāthā Commentary*, pp. 30-33.

beauty and inducing them to lead a virtuous life, so that they might attain arhatship.¹⁰

The Buddha himself classifies wives into 7 kinds: (1) A wife who is hard-hearted, relentless to the good, hates her husband but loves others; (2) A wife who steals something from whatever her husband obtains for her by trade, etc.; (3) A wife who is lazy, passionate, covetous, full of anger, careless of duty and oppressive to her subordinates; (4) A wife who sympathises with the good, takes a motherly care of her husband and guards everything her husband brings; (5) A wife who is modest, obedient and respectful to her husband; (6) A wife who is virtuous, who comes of a high family and who depends entirely upon her husband; and (7) A wife who is passionate, true to her heart, afraid of violence and submissive to her husband's will.¹¹

The Buddha's doctrine produced a marvellous effect on many women, rich or poor, married or unmarried. They were moved by the attractive power of the Buddha's Dhamma and they gave up the household life to lead a virtuous life in the expectation of a happy rebirth or to annihilate rebirth altogether. Besides, the courtesans already referred to, ladies of the Śākya family were naturally the earliest women to come under the influence of the new creed. The women appeared to have enjoyed a greater amount of independence and free thinking among the Śākyas than among the peoples of the plains. It is significant that the Śākya ladies were the first to come out of their hearth and home and embrace the hard life of nuns. The Master who always evinced a solicitude for not violating the customs, was not willing to ordain them. The Master,

¹⁰ *Vide* my 'Women in Buddhist Literature', Ch. IV.

¹¹ *Sujāta Jātaka*, Fausböll, *Jātaka*, II, pp. 347-348.

though unwilling, had to yield afterwards. Many females, dames, daughters-in-law and maidens of the clans heard of the great enlightenment of the Buddha, of the very truth of the Norm and of the excellent practices of the Order. Afraid of the round of rebirths, they sought permission of their husbands and parents and renounced the world. They received instructions from the Master and the Elders, and striving hard, soon attained arhatship. The *Therīgāthā* and its commentary tell us in what light the monastic life presented itself to women in the days of Gautama. It was in some cases the influence of the Buddha's doctrine, particularly the attractive power of the Buddha's Dhamma, that exerted a force from behind and impelled women to renounce the world; while in others it was a strong motive for escaping from suffering physical, mental, moral, domestic and social, or for keeping oneself away from some intolerable circumstances despite all hindrances—duties to children, parents, husbands or masters. Many a bereaved mother, childless widow and penitent harlot were moved by the magnetic power of the Buddha's Dhamma and renounced the world to get themselves relieved of grief, reproach and repentance. The young girl to escape the humiliation of being sold to the suitor at the highest bid and the thoughtful women to avoid the burden of conventional tradition on her intellectual development took to saintly life. The wife of a rich man realising the worthlessness of an idle life of luxury, gave up the household life. The poor man's wife unable to bear the cares and anxieties of an impoverished family, followed her rich sister. Thus freed from the fetters of worldly life, these women used to lead the hard life of bhikkhunīs and in the expectation of having after death a happier and more comfortable rebirth. So deeply had the Buddha's Dhamma struck root into the holy minds of these pious

women that Māra or Buddhist Satan could not succeed in winning them over to his side after trying all sorts of temptations, nor could profligates stir up sensual pleasures in them who had completely subdued their passions. Thus we find that Subhā after being established in the fruition of the third stage of sanctification, while walking in the Jīvaka's Mango garden, was seen by a profligate who blocked her path and wanted her to indulge in sensual pleasures with him. Subhā explained her position to him and asked him to let her go away. The debauchee heeded not. Then Subhā extracted one of her eyes and placed it on his hand. The profligate was astonished at this and begged pardon of her. She then left the place and came to the Master who gave her instructions. She developed insight and very soon attained arhatship.¹²

Buddha's benign influence on household women was very great. We may cite here instances of Sumanā, sister of the King of Kosala, in the *Anguttara Nikāya*,¹³ Bhaddā in the *Vimānavatthu Commentary*,¹⁴ Suppiyā in the *Vinaya Piṭaka*,¹⁵ Sumanā, Sujātā, Muttā and Vaḍḍhamātā in the *Therīgāthā Commentary*,¹⁶ etc.

Mahāprajāpati Gautamī and 500 Sākya ladies were the first to cut themselves off from the bondage of the world and to institute the Order of Nuns. The Buddha had to give permission reluctantly to women to enter the Order. But his prediction on the effect of admittance of women into the Order was fulfilled when many troubles arose on

¹² *Therīgāthā Commentary*, pp. 245 foll.

¹³ III, pp. 32-34.

¹⁴ pp. 109-110.

¹⁵ I, pp. 216-219.

¹⁶ pp. 22, 23, 136-137, 14, 15 and 171-172.

account of the frequent meetings held between the bhikkhus and bhikkhunīs, and the bhikkhunīs and lay people as we find in the case of Thullanandā and Dabba, the Mallian and also Abhirūpanandā and Sālho,¹⁷ grandson of Migāra, a Sāvattthian banker.

Women who were not a negligible factor in the ancient Buddhist community of India were very much influenced by the Buddha's dhamma. This is corroborated by the accounts of some famous women who figure prominently in the early Buddhist texts, *e.g.*, Mahapajāpatī Gotamī,¹⁸ Cittā,¹⁹ Sukkā,²⁰ Selā,²¹ Sīhā,²² Sundarinandā,²³ Khemā,²⁴ Rohini²⁵ Subhā,²⁶ Tissā,²⁷ Sumedhā,²⁸ Visākhā,²⁹ Anulā,³⁰ Uppalavaṇṇā,³¹ Vimalā,³² Vaḍḍhesī,³³ Uttarā,³⁴ Khujjuttarā,³⁵ Dinnā,³⁶ Bhaddā Kuṇḍalakesā,³⁷ Ubbirī,³⁸

¹⁷ Vinaya Piṭaka, IV, pp. 201 foll.

¹⁸ Therīgāthā Commentary, pp. 25-26.

¹⁹ *Ibid.*, p. 33.

²⁰ *Ibid.*, pp. 57, 61.

²¹ *Ibid.*, 61, foll.

²² *Ibid.*, 79-80.

²³ *Ibid.*, 80 foll.

²⁴ *Ibid.*, 126 foll.; Cf. Manorathapūraṇī, p. 205.

²⁵ *Ibid.*, p. 214.

²⁶ *Ibid.*, 236 foll.

²⁷ *Ibid.*, p. 11.

²⁸ *Ibid.*, p. 272.

²⁹ Dhammapada Commentary, I, p. 384 foll.

³⁰ Dīpavaṇṇa, pp. 68 and 88.

³¹ Therīgāthā Commentary, 182 foll.

³² *Ibid.*, pp. 76-77.

³³ *Ibid.*, pp. 75-76.

³⁴ *Ibid.*, pp. 161-162.

³⁵ Dhammapada Commentary, I, p. 208 foll.

³⁶ *Ibid.*, II, p. 15 foll.

³⁷ Therīgāthā Commentary, p. 99 foll.

³⁸ *Ibid.*, pp. 53-54.

Kisāgotamī,³⁹ Paṭācārā,⁴⁰ Dhammadinnā,⁴¹ Suppavāsā Koliyadhītā,⁴² and Sāmāvatī.⁴³ For a detailed account of these women, *vide* my 'Women in Buddhist Literature' (Chapter VIII).



FEMALE ARAHANTS

BY SISTER VAJIRA

It is recorded in the ancient Texts that, at the time of the Buddha, there were many women Arhants.

These noble women of 2,500 years ago, might well be brought to our memory at the time of the Vaisakha Festival, for they have left the world a rare example.

If we enquire who these women were before they entered the Order we find that many were of royal connections, others the daughters of rich merchants, many came of poor families and some even were Courtesans.

The domestic life in those days was semi-religious. On entering the order the bhikkhunis dropped their domestic duties, and lived the purely religious life. It was easier in those days to enter that state, because of the training previously received in the home life. What we of the East have gained in external culture by the contact with Western civilization, we have had to pay for with a corresponding loss of the higher knowledge and spiritual ideas.

Among these female Arhants there were those who had reached a high state of spirituality and developed the *iddhi* powers.

Those noble bhikkhunis of 2,500 years ago, were concerned with Truth only. With devotion in their hearts these women worked with diligence and attained Perfect Enlightenment.

³⁹ *Ibid.*, p. 174.

⁴⁰ *Ibid.*, p. 108 foll.

⁴¹ *Ibid.*, p. 15.

⁴² Anguttara Nikāya, II, pp. 62-63.

⁴³ Udāna, p. 79.

THE BROTHERHOOD OF THE ELECT

BY ELSIE BRIGGS, BOSTON, U.S.A.

There is only one way to become a Buddhist and that is by voluntary decision. Not by birth, or race; not by baptism, consecration or by any legally binding ceremony, as Buddhism does not possess the power of a state religion, nor has it a hierarchy. He who lives according to the teachings of Buddha is a Buddhist, whether he belongs to a Buddhist community or not. The entrance of such a one is accomplished by the simple declaration or intention and the utterance of the formula of refuge, *i.e.*, "I take my refuge in the Buddha; I take my refuge in the doctrine; I take my refuge in the Brotherhood of the Elect."

By uttering this formula, one testifies before all the world that he has henceforth chosen the Buddha as his teacher and model; that the fundamental principles of truth and justice, as well as the road to attain self perfection and salvation are in Buddhism; that he looks upon the Brotherhood of the Elect as venerated successors of the Buddha, as the true executors, interpreters and promulgators of his teachings.

The Brotherhood of the Elect is the union of all those who, as true disciples and followers of the Buddha, have left the world and have entered the sublime path of deliverance and salvation. Anyone is entitled to the Brotherhood, without reference to race, colour, rank, or position, inasmuch as it only declares a firm determination to strive henceforth, only for salvation, and is free from all impediments to admission mentioned in the law. The only ones excluded from admission are those infected with

contagious or incurable diseases ; children under fifteen years ; slaves, until they have acquired freedom in a legal manner ; all persecuted by the authorities until they have been exonerated or have served their punishment ; debtors until they have fulfilled their obligations ; soldiers and officials of all kinds as long as they continue in service ; and minors who have not the permission of their parents or guardians.

Unlike other religious orders, retirement from the Brotherhood is gained at any time. The Buddhist doctrine and the laws of the Brotherhood know neither "eternal" vows or constraint. He who longs for the pleasures of the world may confess his weakness to the superior. The Brotherhood will not restrain him, and retirement is open to him in a lawful manner, without incurring thereby any disgrace or dishonour. However, the member who dishonours the garment he wears and the holy community to which he belongs, by any great transgression of his vows, is subject to the severest punishment recognized by the law ; expulsion from the Brotherhood.

As a Buddhist my entire life has changed. I am happy, healthy, and have all the money I need. I sought none of these things. I only sought the truth as it is taught by Buddhism, and all the rest has been added unto me.

Naturally I have the desire to help others, to share my happiness, but I do not believe that I have the only religion there is and anyone who does not believe as I do is damned. Buddha announced the kingdom of the moral order of the world of eternal justice. Not the profession of this or that religion decides the destiny of man, only his inner worth, his inclination, his deeds, the degree of his understanding, in short, his moral character.

In no wise is this dependent on a confession of faith. Believers in other faiths may attain deliverance, but it is

more difficult for them and the danger of missing the aim is very great. It is as if one was following a wrong guide. After long wanderings, criss-cross through marshes, deserts, forests, over mountains and streams, he may nevertheless finally reach the goal. But he who follows the right guide needs only go straight onward. Not deviating from the path, to gain quickly and surely his destination. But the right guide is the Buddha alone, who commands us to look upon all men as our brothers of whatever race or nationality or belief they may be. To respect the convictions of all other believers and even to avoid all discussion on religious matters.

The Buddhist doctrine is pervaded by the spirit of purest toleration; nowhere and at no time has blood been shed for its diffusion, never has it after acquiring ascendancy, persecuted or oppressed other believers.

He who does not perceive or will not listen to the truth only injures himself and excites the pity of the Buddhist and not his hatred. It is the highest religion to be benevolent of heart, just and kind.

As long as the world exists, the doctrine of the Buddha will not perish and recently it has made deep inroads into the western world, especially in the United States.



MAHA BODHI



ROCK CARVINGS OF "YUN-KANG" IN CHINA

Nicholas Roerich.

MAHA BODHI



A GROUP AT MALAYAN BUDDHIST SYNDICATE.

Started with a view to organize a Branch of the Maha Bodhi Society in Singapore.

Dr. Arthur Weerakoon, the chief promoter, is sitting to the left of
Bhikkhu G. Saranalankara.

WHY DO PEOPLE CHOOSE BUDDHISM ?

BY CHRISTMAS HUMPHREYS, M.A., LL.B., Bar-at-Law.

All compounded things are subject to the law of Change, and just as some religions died with the civilisation which gave them birth, so others are born to suffer the needs of the ever-evolving human mind. Just as men outgrow the clothing of their bodies, and renew them as they feel the need, so religions are patched or enlarged or completely renewed, while the personal pattern, colour and cut remain. Then, it may be elsewhere or near at hand, a new style comes into fashion, with new ways of worshipping Reality, and yet new names for this Unnameable. Between them at any one time these various religions, from the crudest to the most refined, cover the globe, and every human being is born as heir to one of these religious uniforms. The individual is always at liberty, at least in his own mind, to change his uniform, but modern psychology, which is increasingly influenced by the doctrines of *Karma* and Rebirth, throws doubt upon the ease with which in fact a man may change his faith. It is easy enough to remodel the outward form and ceremony, and to adopt new names for the concepts which are common to all religions and philosophies ; it is far more difficult, if possible at all, to change one's fundamental attitude to such basic ideas as God and death and destiny. In the great crises of one's life, when text-book theories cease to avail, and the contents of the mind stand nakedly revealed, it is the beliefs and desires of the unconscious rather than the conscious mind, which dominate the hour. It is only in such times of crises that a man may know the depth of his con-

version, and discover why his new religion was assumed. Sometimes it is a garment for his moral nakedness, as a 'defence mechanism' against circumstances which he lacks courage to control. Sometimes it is but the passing intellectual interest of a dilettante mind, but, and here is the rare alternative, at times his 'new' religion is a returning home. As such it seems but the re-assumption of a garment laid aside when last he quitted earth, which, old though it be, still fits him better than that of his new parents, even though this be but a later revelation of the same Reality.

Such cases are exceptions, and the vast majority of mankind are born and bred, grow old and die in the religion of their fathers. But just as the nations which between them own the earth are constantly at war in an effort to increase their respective spheres of influence, so, at least in the intolerant, pugnacious West, successive religions have ever been at war, with slogans, threats, and arguments and, in the not so distant past, with curses, tortures and the sword, to win to their own ranks the souls of 'unbelievers'. It is to the credit of the East, on the other hand, that religious differences have ever been kept on the plane to which they belong, the mind. It is true that the warlike followers of Muhammed have ever backed persuasion with the sword, but in the world of Hinduism, Buddhism, Taoism and Confucianism, with all the ramifications and amalgamations they contain, the physical body is regarded as the necessary instrument of self-expression, no more, and it would never occur to the most rabid exponent of a particular doctrine that physical violence might remove the stains of illusion perceived in another's mind. Polished argument, on the other hand, has always been accepted as a reasonable way of searching for, and learning how to tread the Road to Truth. Even then, the

purpose of argument is to remove the illusion from one's mind, rather than to save one's neighbour from an ignorance-begotten hell; for the East refrains from interference in another's spiritual affairs, above all in the task of self-enlightenment.

It would be pleasant to think that in the West the cruder forms of religious and racial intolerance were on the wane, but the facts are otherwise. Even the Church of Rome, which claims to speak in the name of Jesus, still employs the 'sanctions' of solemn anathema upon its erring, or, as others would say, independent-minded children, and the treatment of Jews in Europe springs from a pathological condition of the national mind. As against this, there is a tendency of late in the gentler countries for the pendulum of tolerance to swing too far the other way. In the years since the War there have been numerous meetings in London and elsewhere of "representatives" of the great religions in order to prove the identity of all religions, the theory being that a realisation of a common Fatherhood will tend to allay all fratricidal enmity. But instead of taking the trouble to prove this alleged identity of origin, most speakers content themselves with general observations which are as superficially attractive as they are blatantly untrue. All religions are *not* the same, as these well-meaning representatives aver complacently. It is true that when delegates from half a dozen religions have each spoken for ten minutes on a subject which would need a series of lectures to explain, the impression left on the audience is that of a flat similitude, but not thus will the roots of the tree which bears so many branches be made visible to men. It is true that all religions exhort their followers to right living, but true religion begins at a point where ethics have been largely satisfied. None may begin to treat the narrow way to self-enlightenment whose feet

have not been 'washed in the blood of the heart', the blood which flows so freely and so painfully while self is being slain.

Wisdom has its Guardians, known in many countries by many names, but whether revered as Rishis, Masters, Mahatmas, Arhats, Elder Brothers, or the Ancient Ones, they form a hierarchy of perfection, and of this hierarchy the esoteric tradition proclaims that the holder of this office of Buddha, the Enlightened One, is head. While lesser members of this oldest of all Orders come forth from time to time as men have need of them, "rare indeed is a Buddha, rare as the flower of the Vogay tree." Yet the present Buddha of humanity, the "Patron of the Adepts," attained his final human Enlightenment on earth but a few years ago, as the Wisdom reckons time, and was known to men as Gautama Siddhartha, who was born a prince of the Sakya clan in Northern India in the 6th century B.C. None since then has taught the Wisdom with a voice so worthy to be heard.

Why do people choose Buddhism, rather than any other of the varied coloured suits of clothing with which they could endow the mind? The answer must vary with the individual, but the experience of those who lead the Buddhist Movement in this country has shown that the answer is generally one or more of the following. In the first place many are drawn to Buddhism by the operation of the laws upon which its philosophy is founded, the doctrines of Karma and Rebirth. The unwritten tradition of the East records an average of twelve to fifteen hundred years as the period spent by a cultured thinking person between two lives, during which he digests in a subjective state the lessons of the life gone by. Two such periods would bridge the gap between the days when those who had heard of the Buddha's Teaching were

scattering that message far and wide, or hearing it proclaimed in distant lands, and modern times, when more and more "proclaimers of the Way" have left the East to tell the West the Message of the All-Enlightened One, and an increasing number of Western minds have accepted it. This may explain why many of us, hearing a lecture or reading a book on Buddhism for the first time, joyfully accepted its principles in its entirety, and recognised the aroma of the Buddhist life as a beloved memory suddenly revived. To those, and they are not a few, who meet with this experience, the following answers are superfluous.

We live in a time when consciousness has suddenly enlarged its frontiers, and in the vast new areas of thought thus made available the blinkers of our previous way of reasoning are flung aside. To those who cannot believe that life ends in the body's grave, save for an undeserved 'eternity' of heaven, the size of the canvas on which the Buddhist view of life is painted, and the scope and grandeur of its limitless ideal have an immense appeal. Our span of life, no longer bounded by the brief uncertainty of the body's clay, expands into a timeless Now, in which the incalculable past projects its light and shadow on to unnumbered days to come. Throughout this timeless, joyous pilgrimage man is the sole creator of his past and present, and the sole designer of his destiny. For the first time the Western pilgrim understands that he can and must decide not only the road he treads but the speed at which he treads it, and only when this knowledge has filled his newly-expanded mind will he find his place in the mighty scheme of things, abandon querulous complaint that he is not other than he is, and find the true relation of each fragment to the Whole. If there is terror in this new-found freedom, yet there is joy in it, and a dignity and a poise unknown before.

For a thousand years or more the West has been fettered with Authority. For long this bogey wore the robes of Rome; now Science has taken the mantle from the failing hand of Religion and loudly cries, for all its parade of modesty: "Science has spoken; there is no more to be said." But whatever the form in which authority has sought to fetter the mind of man, the Buddhist bows to none of them. For the sake of the body politic it is obvious that the individual must obey the laws laid down for the welfare of the community, but whatever a Government may say as to our food and clothing, housing and behaviour, and generally as to the disposition of our lives, even to their ending, the mind of man, if he so wills, is thereby unaffected, and nought that any Government can say or do, can affect his inward pilgrimage. Again and again the Buddha insisted that no teaching is of the slightest authority to the individual until it had been tested in the fires of personal experience, found to accord with reason and common sense, and been intuitively ratified as true. Thereafter it ceases to be 'authority', and becomes for that individual, until modified by wider knowledge still, a part of his own incipient enlightenment. The Buddha's dying words ring down the centuries as timeless in their wisdom: "Work out your own salvation with diligence."

It is of interest to note that the Rationalist movement has from the first evinced great interest in the philosophy of Buddhism. Its members find in the Buddha's teaching welcome support for their own revolt against the pseudo-mystical theism of the 19th century, and consider that it bears out their own attempt to approach truth through an agnostic use of reason alone. From a slightly different point of view, the "sweet reasonableness" of the Buddha's teaching seems to appeal to the Anglo-Saxon mind, for,

as already pointed out, it knows nought of authority, nor does it countenance the actions, predictable or otherwise, of an extracosmic God. In the same way Buddhism accords with Science, in the sense that it argues from the known to the unknown, and looks upon such principles as must, at the beginning, be accepted upon faith merely as working hypotheses for the individual to prove or disprove in the course of his own experience.

Finally, there are many who find in the Dhamma at once a noble religion, a moral code based on the inmost heart's compassion, and a *practical* philosophy for daily life. In the language of the vernacular, 'it works'. It begins with life as we know it, analyses its nature, and describes in detail a path to better things. It fosters and produces a delicate balance between all extremes, and manifests at all times the ever-admired quality of minding one's own business. On the one hand, its conception of universal compassion for *all* forms of life, based on a realisation of the common source from which they spring, has never been equalled; on the other hand it stresses the importance of a sympathetic tolerance of others' rights to find their own way to the common Goal. In the twin doctrines of Karma and Rebirth the Western mind experiences an enlargement of mental horizon, an increased sense of self-respect as of one who is master of his own destiny, and an expression in daily life of what Giordano Bruno, in the 16th century, called the Higher Justice, that is to say, a law of life which operates on every plane, to bind as one a cause and its effect. Add to these various ingredients the history of a religion which has never yet shed blood in the name of its Founder, has produced the art of China and the spiritual culture of Japan, together with an unrivalled equality of the sexes and the maximum of personal freedom, and it is not surprising that Buddhism,

the largest and one of the oldest of the world's religions, should capture the attention to an ever increasing multitude of Western minds.

The Buddhist movement in the West deserves, and has received a brief volume to itself. During the latter half of last century much of the Scriptures of the Theravāda or Southern School was made available to English readers, and in due course text-books based upon these Scriptures began to appear. For many years, however, interest in the Buddha-Dhamma was confined to scholars, who studied it objectively with other modes of thought. The same applied to the first translations from the Scriptures of the Mahayana, or Northern School, which reached the West much later, and it was not until 1908 that Ananda Metteyya, a fully-ordained Bhikkhu of the Buddhist Brotherhood, brought Buddhism to his native England as one of the living religions of mankind. In preparation for his coming the Buddhist Society of Great Britain and Ireland was formed, for the study of Pāli and Buddhist principles, and the work which Ananda Metteyya founded in this country has been carried on by others ever since. But it has never been the policy of English Buddhists to convert the English, or even a large proportion of them, to the Buddhist faith. A Buddhist is concerned with the attainment of Enlightenment, and Enlightenment is a state of consciousness which is unaffected by change of name. The fact that an individual proclaims himself 'converted' is no one's business but his own. At the same time, being naturally desirous of making known to others the truths which he has found to bring increased enlightenment, the Buddhist strives to offer his fellow men the wherewithal for the same development. With those contented with their own religion he is not concerned, but there are thousands in the West to-day who feel the need of a nobler mode of living than



BUDDHA VIHARA IN NEW DELHI

Built by Raja Baldeo Das Birla and Seth Jugal Kishore Birla and presented to the Maha Bodhi Society.



BUDDHA VIHARA IN NEW DELHI

View from Luxmi Narain Temple

MAHA BODHI



Late Mr. SARBANANDA BARUA
Who bequeathed all his savings to the Maha Bodhi Society

the materialism of modern life provides, and as the easiest way to assist these hungry minds is through the printed word, an ever increasing quantity of Buddhist literature is demanded and provided year by year. The number of those who study these ancient laws of life can only be gauged by the quantity of literature upon the subject sold, but such is the quantity that it is not surprising to find that the effect of Buddhist principles on Western thought is increasing annually.



*As prince engaged in war would keep that youth
In whom he saw good bowmanship displayed
And mobile energy, and would not choose
Because of rank one craven and unfit,
So would the wise do reverence to him
Who, though of lowly birth, led noble life
Of self-control and magnanimity.*

Kosala Sanyutta.



BUDDHIST LITERATURE IN HINDI

BY ANANDA KAUSALYAYANA

Upto recent times we had very little Buddhist literature written in Hindi. If any one asked for such, we had only the Dhammapada to offer.

But fortunately that is changed. To-day we find Buddhist literature in Hindi to the same extent as in other Indian tongues or perhaps more.

This is mainly due to the energetic labours of Bhikkhu Tripitakacarya Rahula Sankrityayana. In 1927 Sri Rahula went to Ceylon in order to study Pāli. He remained there till the end of 1928. During his sojourn in Ceylon he was serving as a Professor of Sanskrit in the Vidyalankara Oriental College there. His indefatigable energy made it possible for him to go through the Tripitaka and its commentaries in spite of the fact that he spent six hours of the twenty-four as instructor at the College.

Early in 1929 Sri Rahula went to Tibet in order to study Tibetan Buddhism. Returning thence, he brought a large amount of Buddhist literature including the Kanjur and the Tanjur.

During the latter part of 1930 he wrote a voluminous work, which he called the *Buddha Cariyā*. This was published in 1931 at Benares by Babu Shiva Prasad Gupta. There is a book named "Buddhism in Translation" by Warren. This book, while similar to Rahula's *Buddha Cariyā*, lacks its completeness. The speciality of the *Buddha Cariyā* is that it supplies philosophical matter for philosophically-minded and historical information for the historian.

MAJJHIMA NIKĀYA.

This is an important part of the Tripitaka containing one hundred and fifty discourses of the Master. The book has been translated into numerous languages in Europe. This monumental work Rahulaji translated into Hindi while at Lhasa and was published by the Maha Bodhi Society.

VINAYA PITAKA.

This book tells us how Buddha laid the foundation of the Order of the monks, and of the particular rules laid down for the members. Of this too Rahulaji made the Hindi translation while at Lhasa. This was again published by the Maha Bodhi Society.

DIGH NIKĀYA.

Rahulaji was fortunate in procuring the co-operation of Bhikkhu Jagadish Kasyapa in the work of translating the sacred Texts into Hindi. Thanks to the joint labours of these two scholars we have an authentic Hindi translation of the Digha Nikāya. This work contains thirty-four discourses of the Buddha. In reading this Nikāya one is carried back to the very days of the Buddha. For, here the personality of the Master is beautifully portrayed and the social and political conditions of the 5th century B.C. are well explained.

The Maha Bodhi Society again undertook its publication.

MILINDA PAÑÑA AND UDĀNA.

There are two valuable Hindi translations from Bhikkhu Kasyapa alone, "the Questions of King Milinda" and the "Udāna". Although the first mentioned does not belong to the Pāli canon, it is nevertheless of great importance. In "Udāna" we have expressions of the Master

which overflow with feelings of joy and happiness. Bhikkhu Kasyapa's translations of these read like the original. *Milinda Pañña* was published by Bhikkhu Kittima and Udāna by the Maha Bodhi Society.

DHAMMAPADA AND BUDDHA VACANA.

A book which has been often translated and which is as popular with the Buddhists as the *Gita* is with the Hindus, is the *Dhammapada*. Its recent Hindi rendering done by myself and published by the Maha Bodhi Society is a pocket edition, and can be had for three annas. The *Buddha Vacana* is a compilation of different texts from the *Tripitaka*. These have been arranged in such a way that they read like a modern treatise on Buddhism. The credit for this compilation goes to Bhikkhu Nyanatiloka. He translated it into his mother-tongue, German, and it has since appeared in both English and Hindi.

JĀTAKA KATHĀ.

The work of translating the *Jātakas* into Hindi began some time ago. These stories, as is well known, are very instructive and contain high ideals. A portion of the translation has been published by the Dayananda Press, Lahore. The unpublished portion of the manuscript is with the writer of these lines. It will be published ere long by *Sastha Sāhitya Maṇḍala*.

SAMYUTTA NIKĀYA AND MAHĀVAMSA.

The first of these, like some of the foregoing, is a collection of the Master's discourses. Bhikkhu Kasyapa undertook the translation and has successfully accomplished it. Since, however, the book is a large one, the publication has been delayed. Still we hope to see it in print soon.

The Mahāvamsa is a history of Ceylon. Its earlier chapters contain valuable records of Indian history. When there was a dispute about the authenticity of some newly discovered Asoka edicts, it was the Mahāvamsa which gave indisputable decision. The Mahāvamsa was translated into German and English long ago. I made a Hindi translation of it in 1928-29 and entrusted the manuscript to the Nagri Pracharini Sabha at Benares that very year. It may be lying somewhere in the Sabha's Office awaiting publication.

Although much has been done in the line of translating Buddhist literature into Hindi, yet much remains to be done. The Sutta Nipāta, which is considered by many of greater importance than the Dhammapada, is still untranslated. So is the Visuddhi Magga, a famous work of the greatest Pāli commentator, Buddhaghosha. But the rendering of this work into any foreign language is a very difficult matter. I understand Mr. Devapriya Valisinha has succeeded in persuading Bhikkhu Kasyapa to take up this noble task. A Nagri edition of the Visuddhi Magga was undertaken some time ago by Professor Bhagwat of Bombay. I do not know whether the work has reached completion.

DHARMA DUTA.

While speaking of Buddhist literature in Hindi we must not forget to mention the "Dharma Duta." This is the first and only Buddhist magazine in Hindi and it has been published regularly for the last four years by the Bhikkhus at Sarnath. It can be had for one rupee per annum.

Dharma Duta and all the books here mentioned can be had at the Maha Bodhi Book Agency, Sarnath, Benares.



NOTES AND NEWS

Vesak Greetings.

The joyous season of Vesak has come again and wherever there are Buddhists the occasion will be observed with due solemnity and enthusiasm. In India the Maha Bodhi Society is making elaborate arrangements to celebrate the event in all its centres including the Delhi centre recently established. Since the advent of Lord Buddha on this earth, two thousand five hundred years have elapsed and we Buddhists can look back upon this long period with genuine pride. For, throughout these centuries Buddhists have remained faithful to the fundamentals of their religion and have done nothing they might be ashamed of. Empires have come and gone, conquerors have sprung up now and then leaving trails of destruction behind them to remind us about their ambitions ; but none of those empires could compare with the Empire of Righteousness established by the Lord Buddha and no world conqueror can approach Lord Buddha in the greatness of His conquest. Lord Buddha conquered the hearts of men with the weapons of love and service and, therefore, His empire has remained and will remain long after all worldly empires will have perished. In modern times crude new empire builders have arisen. They threaten destruction on all those who oppose them. How poor must be their understanding of history! They wish to make the same blunder committed by their predecessors knowing very well that their empires too will, one day, come within the same inexorable law of destruction. How we wish that they would turn their misguided energies to the creation of an empire of righteousness just as Asoka did in the third century B.C. With their energy and power, they could create a heaven out of this world but, owing to their ignorance and greed, coupled with

hatred of other nations, they have become instruments of oppression and destruction instead protectors and builders of an enduring empire. So, at this critical time, when nations are arraying themselves against one another for another disastrous world war, we Buddhists can but only call their attention to Lord Buddha's words and hope that better counsels will prevail with them. Let us send thoughts of loving kindness towards all beings and hope that "Right Understanding" will dawn upon these misguided new empire builders before it is too late.

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Bhikkhu Jagadish Kasyapa goes to Burma.

Bhikkhu Jagadish Kasyapa, Head Master, Maha Bodhi Vidyalaya, has left for Burma in the interest of the Maha Bodhi Society's activities in India. He will stay there about two months during which period he will get the Buddhists as well as Hindus interested in the Society's Indian work. Part of his time he will devote in translating "Visuddhi Magga" into Hindi which our Society has undertaken to publish. We hope our Buddhist brethren in Burma will heartily co-operate with him.

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New Dharmashala at Kusinara.

The Dharmashala which Seth Jugol Kishore Birla had erected at Kusinara for the use of Buddhist pilgrims and visitors to the sacred place was opened on the 16th April by the Hon. Mrs. V. L. Pandit, Minister of Health, U. P. before a large gathering. The Dharmashala will be under the management of a local Committee and will prove to be of great benefit to the hundreds of pilgrims going to pay their homage to the site of Lord Buddha's Parinirvāna. Thanks of the Buddhists go to Seth Jugol Kishore Birla and his family for this latest of their gifts.

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Thanks to Contributors.

At our request a large number of articles have been sent by our friends for publication in the "Maha Bodhi" Vesak Number. We are thankful to them for their co-operation with us in making this issue a success.

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Building Grant for the Maha Bodhi Vidyalaya.

We are glad to state that the Government of the United Provinces has sent us a preliminary grant of Rs. 650/- for the building of the Maha Bodhi Vidyalaya at Sarnath. Though the amount is very small, we accept it as a token of the Government's appreciation of the educational work that our Society is doing at the sacred place. We appeal to the authorities to sanction, during the current financial year, a more substantial amount so that the Society could undertake the completion of a few more rooms which are badly needed.

We are also glad to announce that the construction of a temporary boarding house has been taken in hand. We expect it to be ready before the School reopens after the summer vacation.

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The Maha Bodhi Society of Malaya.

The sacred Vaisakha Full Moon Day will witness the inauguration of another Branch of the Maha Bodhi Society. As the result of the General Secretary's visit to Singapore, a number of leading Buddhists of the city, headed by Dr. Arthur Weerakoon, have taken the initiative in establishing the Branch. We are informed that leading citizens have already agreed to co-operate with them in the work of the Society. Singapore is a fertile field for Buddhist activities and we hope the establishment of the Maha Bodhi Society Branch will open a new chapter in Buddhist work. With such sincere and enthusiastic Buddhists like Dr. Weerakoon at the helm of affairs, we feel confident that the new Society will be a great success. While congratulating the promoters on the successful inauguration of the Society, we hope it will uphold the best traditions of the Maha Bodhi movement.



VESAK IN NEW YORK

GROUP TAKEN AT CEYLON-INDIA INN WHEN THE AMERICAN MAHA BODHI SOCIETY OBSERVED THE VESAK ON 3RD MAY.
THE ORGANISER AND HOST, MR. K. Y. KIRA, IS STANDING TO THE LEFT OF THE ALTAR.

BUDHIST BIRTHDAY CELEBRATION
AT THE MAHA BODHI SOCIETY OF AMERICA
NEW YORK MAY 3, 1937

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

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B. E. 2483 JULY, C. E. 1939

[No. 7

TOLERANCE

BY BHIKKHU METTEYYA

"If, disciples, villainous robbers with a two-handled saw should carve you limb from limb, whoso grew angry thereby would not be obeying my teaching.

Even when vile bandits with a two-handled saw dismember you limb by limb, thus should you train yourselves: 'Unsullied shall our hearts remain, neither will ill word escape our lips. Kind and compassionate ever, we will abide loving of heart, nor harbour hate. And we will enfold those bandits with the river of love unfalling; and forth from them proceeding, we will radiate the whole wide world with constant thoughts of loving-kindness, vast, measureless; benevolent and whole.'

Thus, My disciples, thus should you train yourselves."

—Kakacūpama Sutta.

One evening, from Rājagaha, the royal city, the Blessed One set out towards the north, even towards Nālandā.

He was followed by about five hundred brethren, amongst whom were the eighty Great Disciples.

And, not knowing that the Blessed One was proceeding that way, Suppiya, the mendicant, also set out towards Nālandā, accompanied by young Brahmadata, his pupil.

And when he had gone some distance, Suppiya, the mendicant, beheld the Blessed One, majestic and serene, followed by the retinue of Arahants, so dignified and calm.

When Suppiya beheld the Blessed One and the disciples, there arose in his heart wave upon wave of anger and malice. He began to revile the Lord and the Dhamma and the Sangha.

But the youth Brahmadata, his own disciple, prayed to him not to revile the Blessed One and the Dhamma and the Sangha. Furthermore, the pupil spoke in praise of the Buddha, the Law and the Order.

Thus the two, teacher and pupil, holding views in direct contradiction one to the other, were following, step by step, after the Blessed One and the company of the Brethren.

And as the shadows of evening closed in, the Blessed One entered the Ambalatthikā pleasance, to spend the night in the rest-house there, together with the Brethren. And Suppiya, the mendicant also entered the same pleasance, together with young Brahmadata, to spend the night there.

There in the rest-house too, for many hours, even as long as they were awake, Suppiya, the teacher, spoke in many ways in dispraise of the Lord Buddha, in dispraise of the Dhamma, and in dispraise of the Sangha, while young Brahmadata, his pupil, gave utterance, in many ways, to praise of the Blessed One, to praise of the Law, and to praise of the Order.

Now in the early dawn a number of brethren gathered together into the assembly-hall, and they began to speak about the different ways of men, and about the great wisdom of the Tathāgata.

"How wonderful a thing is it," said they, "and how marvellous that the Blessed One, He Who knows and sees, the Holiest One, the Fully-Enlightened One, should so clearly have realized how various the inclinations of men are! For, see how this Suppiya, the mendicant, reviles the Blessed One, reviles the Dhamma, and reviles the Sangha, and how this young Brahmadatta, his own pupil, speaks in many ways in praise of the Blessed One, the Law and the Order. So do these two, preceptor and pupil, follow step by step after the Blessed One and the Sangha, giving utterance to opinions in direct contradiction one to the other."

Now the Lord Buddha arose from His fruition of compassion, and while surveying the world with the two eyes of love and pity, beheld those brethren gathered together there, and on perceiving the trend of their talk, He went to the assembly-hall and took His seat on a mat spread out for Him. And when He had sat down He said to the monks: "Pray, Brethren, what is the talk you are engaged in, sitting here in the early dawn?"

And the Brethren told Him about Suppiya, the mendicant and Brahmadatta, the youth.

"Brethren", said the Blessed One to them, "if others revile Me, or the Dhamma, or the Sangha, you should not, on that account, be angry, displeased or grieved.

"Verily, Brethren, if you become angry or displeased when others revile either Me or the Law or the Order, it would stand on the way of your own progress.

"Furthermore, Brethren, if, when others revile Me or the Dhamma, or the Sangha, you feel angry and grieved at that, would you then be able to know how far that speech of theirs is well said or ill?

"Lord," replied the Brethren, "if we are to get angry and displeased when others revile either the Blessed One, or the Dhamma, or the Sangha, we would not be able to judge how far that speech of theirs is true or false."

"Therefore, Brethren," said the Lord Buddha, "if what others say of Me, or of the Dhamma, or of the Sangha, be not true, you should, without getting displeased, and with a heart of love, unravel what is false and point it out as incorrect, saying: 'This, friends, is not the fact; this is not the truth; that which you say is not in us; such a thing is not found amongst us.'

"But also, Brethren, if others speak in praise of Me, or in praise of the Dhamma, or in praise of the Sangha, you should not, on that account, be joyful, glad, and puffed up.

"For, Brethren, if you become joyful, pleased and puffed up when others praise Me, or the Dhamma, or the Sangha, that would bar your progress.

"If, Brethren, others speak in praise of Me, or of the Law, or of the Order, you should, without being joyful, pleased and puffed up thereby, acknowledge what is true as such, saying: 'What you say, friends, is true; it is even as you say; in us is found such a thing; what you say is the fact.'

Having advised the Brethren thus, the Master spoke on the two and sixty views held by gods and men.

These wrong views are man's chiefest enemies. It is because of these wrong views that we suffer again and again. It is because of these wrong views that men quarrel, fight

and kill each other. It is because of these wrong views that men exalt themselves and condemn others.

Our Father and Friend, the Tathāgata, came to us, out of large love and pity, to lead us away from the wilderness of various views.

Each morn and eve, surveying the world in His fruition of compassion, the Teacher says: "Alas! the world is errant in a wilderness of two-and-sixty views," and He pours His infinite pity on all those who are scorched by the heat of wrong views.

In His heart, the Master never made any distinction between His own followers and others. Indeed, He felt more loving-kindness for those who had not yet become His followers.

It was His custom to visit the monasteries of other religious teachers and hold friendly converse with them. Saccaka, the naked teacher, was His friend. He invited the Blessed One to breakfast, and the Lord always accepted his invitations.

One day, after holding a discussion with the Lord Buddha, Saccaka said to Him: "It is wonderful, Venerable Gotama. It is marvellous, Venerable Gotama. Although I addressed the Venerable Gotama so offensively, and with such insinuations, the complexion of the Venerable Gotama became serener, the face of the Venerable Gotama became brighter. Verily, the Venerable Gotama is the holiest of holy men, a Buddha Supreme.

"I have taken in hand, point by point, Makkhali Gosāla, Ajita Kesakambala, Pakudha Kaccāyana, Sañjaya Belatṭhi-Putta, and Nigaṇṭha Nāta-putta; and each in turn wandered off from one topic to another, switching the discussion on to something else, exhibiting anger, resentment and displeasure.

"But the Venerable Gotama, while He was being spoken to so very offensively and with such insinuations, became serener of hue and His face became brighter. The Venerable Gotama, verily, is the holiest of men, a Buddha Supreme."

So great was the grace of our Master that He called other doctrines *Saccāni*, truths. Without condemning the views of others as heresies He called them *ditṭhi saccāni*. They are not ultimate truths. They are called *truths* because good people honestly believe them to be truths.

The wish of the Blessed One was that all men should be free of hunger, thirst and sickness. He came to minister unto all men, nay, unto all beings.

When Upāli, the rich house-holder of Nālandā, who formerly was a follower of Nigaṇṭha Nātaputta, the naked ascetic, took refuge in the Buddha, Dhamma and the Sangha, the Blessed One requested him to be as generous as before to his erstwhile teacher and to other Nigaṇṭhas, saying:

"For a very long time, householder, your family has been an unfailing well-spring to the Nigaṇṭhas; hence, you must bear in mind that alms should be given to them whenever they come."

During a famine, when monks and nuns of other sects flocked to Jetavana in search of food, the Blessed One asked the Venerable Ānanda to feed them.

Following the Benign One, all true disciples of Him also loved and revered other religionists.

Hence, in that noble edicts, found at Girnar, Shahbazgarhi, Kalsi and Mansehra, the pious Asoka says that he honours the ascetics and householders of all the ninety-six sects by gifts and various offerings. Also, he requests of the different sectarians not to condemn each other, but

to listen willingly to the doctrines of each other. "For this is my desire," says Asoka, "that all sects should be possessed of wide learning and noble doctrines."

Such was this Buddhist emperor's tenderness towards the followers of other religions that he gave the very pleasant caves of Khalatik to the Ājīvakas, that they may be protected from the rains.

The Blessed One begs of the world for that same sweet tolerance, for understanding, for forgiveness, and for Love.



*Nay, though he jabber multitudes of runes,
Thus is no brahmin made regenerate,
Garbage-defiled within, propped by deceits.
But be he noble, brahmin, commoner,
Or labouring man, or of a pariah class,
Who stirs up effort, puts forth all his strength,
Advances with an ever vigorous stride,
He may attain the Purity Supreme.*

Brahmin, know this!

Brahmana Sanyutta.

ON A VERSE OF DHAMMAPADA

BY THE LATE DR. PAUL DAHLKE

(Translated from Die Brockensammlung, 1934)

"Some are reborn as human beings,
Evil doers in the Niraya-world
The good go to the Heaven-world
Those free from passions totally extinguish."

Verse 126.

This is a serious verse, which sums up the whole substance of Buddhism, *i.e.*, of Reality.

Religion is the problem of the "Life beyond".

Buddhism is the religion of the spiritually mature persons and answers the question: "Where do I come from?" with the reply: "from Reality, *i.e.*, from my previous form of existence."

"And what is that next form of existence like? "O Man, that depends on yourself. You are action—Karma. According to inexorable laws, your action in this life will shape your next life; not only as regards its content of pleasure and pain, but also its biological character. It does not follow that because you are now a human being you have a claim to human incarnation for ever. Certainly not! You are not Man only, you are *activity*, and according to nature and quantity of your action, the new form of life—in which the action (Kamma) works on—directs conditions and forms itself. Human incarnation is only one of the possibilities in the beginningless succession of rebirths. If this privileged possibility is to be attained again, it must be always won again.

"And how will it be acquired?" By furthering good action and by hindering bad action.

"And what is good action?"—That which does not serve selfishness. Greed serves selfishness, hatred serves selfishness, delusion serves selfishness. One must fight against these ; one must try to make them disappear. Then a worthy life in the present will correspond to a worthy one in the next incarnation.

But if you do not struggle against your passions, if you fail in your actions, you may be reborn in an unworthy form of life, in the lowest borders of mankind, even outside them: since—such is the teaching of the Buddha—only few of the human beings are reborn as men ; many more will be reborn in animal forms. This is not the result of an arbitrary degree of fate, but springs out of their own action. Therefore, O Man! understand first of all, that your own action is the force where your future, your next life, your "beyond" hammers itself out. Good action, good result ; bad action, bad result. How could it be otherwise!

As bad action can throw you downwards into the animal womb, so good action can carry you upwards to the heavenly spheres, where life unfolds itself in age-long vistas of serenity and joy, whose blissful possibilities we cannot imagine, dare not imagine. But even here we cannot escape into an eternity. "Gods, Gods", say men and mean something eternal. But neither action nor its result is eternal. The gods themselves cannot escape this law—neither Indra nor Brahma! Samsāra circles and draws men and gods into its whirlpool.

If you long for everlasting peace, if you want to enter into the eternal, the deathless, there is only one way: cessation of action, good as well as evil. Action can cease

if the impulse for it—the thirst for living (*tanhā*) ceases. *Tanhā* can cease only if ignorance (*avijjā*), i.e., ignorance of the nature of life ceases. If action ceases, existence ceases, since I *have not* action as the function of an ego-actor, but *myself am action*. An existence which has become free from human passion through right insight and right knowledge, still spins on a little while in the after effect of former impulses, as a top continues to rotate without a new stroke from the whip, and as a flame flickers on a little while without fresh oil. But if this span of life has passed, up to the moment when the body, following natural laws, breaks down, then, from such an existence no new form can germinate. The house-builder, the architect is discovered, he is calmed and appeased for ever.

The architect is the thirst for life, the will to live. When it has vanished in right knowledge, the chain of rebirths is ended. No new link adjoins, no new existence follows—neither in this world nor in the world to come—not anywhere, not anyhow. It is the End, it is *Nibbāna*. Therefore it is written:

“The free from passions totally extinguish.”

That is the highest gift of Buddhism.



*To mother and to father shouldst thou show
Humility, to eldest brother too,
And fourthly to thy teacher : these shouldst thou
With reverence treat, these honour and respect,
These worshipfully to entreat is well.*

Brahmana Sanyutta.

THE CELESTIAL PLANE AND THE GHOST PLANE

*Translated by Ven. P. Vajirañāna Thera, Ph.D. (Cantab.),
and Mr. B. L. Broughton, M.A. (Oxon.)*

(Continued from page 159 of the April issue)

XXI.

THE CELESTIAL MANSION OF THE OUTCAST WOMAN.

When the Buddha was living at Rājagaha, as was the wont of all the Buddhas, He surveyed the world with great compassion, and saw in the village of *Candālas* (who were regarded as outcasts) an old woman who was in the evening of her days, and owing to a bad karma destined to a rebirth in the World of the Waste, the Downfall. With a heart of great compassion, the Buddha desired to give her the opportunity of making a good karma whereby she might escape a miserable rebirth, so He entered the city of Rājagaha with a large retinue of bhikkhus on his alms round. At that time the old woman, walking in the street with the help of a stick, saw the Buddha. The Buddha also seeing her, stood before her. The Venerable Moggallāna, knowing the mind of the Buddha and her unhappy situation, in order to persuade her to salute the Buddha, said thus:

"O unhappy, bow adoring
At the feet of Him the famous
Gotama, the sage of sages,
Holy, wise and tranquil minded,
For He standeth now before you,
Waiting to be helpful to you.
Short your life and near its ending,
So with joyful heart salute Him
Clasp your hands and bow revering."

Thus being persuaded by Moggallāna, the woman saluted the Buddha with a fivefold prostration. The Buddha saying this would be enough for her, departed. Then a terrified cow ran against the woman and gored her. She died and was reborn in the world of the Thirty-three Devas with a retinue of a thousand fairies. The same day she appeared before Moggallāna in her celestial mansion, and descending to the earth, saluted him.

In replying to the Moggallāna's question she said:

"I, Sir, am the woman outcast
Who, by you thereto persuaded
Worshipped at the feet of Buddha
Gotama, Supreme of sages,
From my outcast birth departing
I was born in realm celestial,
In Grove of Nandana the joyful
In the bright and gleaming mansion
Of the radiant world of Sakka.
There a hundred thousand fairies
Wait upon me as attendants.
I excel them all in honour
And in power and in my life span.
I endowed with merit, wisdom
And remembering former kindness
Now to world of men descending
Come to worship Him the Master,
Buddha, Sage and All Enlightened,
Him whose heart is great compassion."
So the fair and lovely devi
Who aforetime was an outcast
Spoke with grateful heart o'erflowing
Worshipped at the feet of Buddha,
And from world of men departed.

The discourse preached by the Buddha on this theme was of great benefit to the world of men and *devas*.

XXII.

THE CELESTIAL MANSION OF BHADDITTHI.

The Buddha was living at Sāvatti in Jetavana. At that time in the city of Kimbila there was a householder named Rohaka, pious, virtuous and of good conduct. In the same city was a girl of equal wealth, pious and of pleasing disposition, by name Bhaddā. Rohaka's parents obtained her as his wife. Both lived happily and in good harmony. She, on account of her virtuous conduct, was known as "Good Woman" in the city. At that time the Buddha's two great disciples, Sāriputta and Moggallāna, with five hundred bhikkhus visiting various countries approached Kimbila town. Rohaka learning of their arrival went to them and saluting them invited them for the next day's meal. He served them with good food and establishing himself and his wife in the Three Refuges and the precepts taught by them led a good life of righteousness.

The wife observing the fast-day duties on the fourteenth and the fifteenth, and inter lunar quarters was especially virtuous and loved of the devas. By the love of the devas she refrained from all impure sensuality, lived a life of unspotted virtue and was very famous. Remaining in Kimbila while her husband was in Takkasilā on business on a day of festival, she desired to attend the celebrations. By the aid of the guardian fairy of the house, she joined her husband at Takkasilā. By her cohabitation with him, she conceived a child. When it was known her husband's kinsfolk suspected that she was an adulteress. By the power of her guardian deva the river Ganges rose and threatened to flood the town of Kimbila. Then the wife by the power of chastity made an Act of Truth and the flood subsided. Thus the ill fame that had fallen upon her

was cleared away. Then she showed to her husband's kinsfolk the ring which her husband had given her on the day of the child's conception. Having thus cleared the suspicions of the kinsfolk and public, she became renowned far and wide.

Afterwards she died and was born in the world of the Thirty-Three Devas. When the Buddha went to that world and was seated upon the throne of Sakka under the Celestial coral tree, and the host of devas surrounded Him and saluted, Bhadditthi was among them.

Seeing her the Buddha asked:

"On thy head a crown is shining
Bright with ruby and with sapphire
Yellow topaz and lazuli
Rosy pearls and lustrous emerald
With Mandaras interwoven
Heavenly flowers of radiant beauty
Such as other spheres know not.
From what plane have you come hither
To the shining Tāvātimsa.
I ask of thee, O radiant devi,
From what karma sprang this glory?"

Thus asked by the Buddha, the shining one responded in these stanzas:

"I, a faithful lay believer
Bore on earth the name Bhadditthi
In the city of Kimbila,
Pious, virtuous, openhanded,
Food, and dwelling, lights and clothing
I bestowed on saintly bhikkhus.
I observed the fast-day duty
On the days the fourteenth, fifteenth,
And the interlunar quarters
With unflagging perseverance.
Life I took not, theft avoided,
And my lips ne'er uttered falsehood
Never swerved from truthful speaking.
Fleshy lust to me was hateful,

Never drank I maddening liquor;
 Precepts five e'er kept I flawless,
 Being free and dowered with merit.
 Therefore is my body shining,
 And I taste a joy celestial
 In the radiant grove of heaven.
 Food I gave to holy bhikkhus
 And to Him the all Enlightened
 Being free and dowered with merit.
 Therefore is my body shining,
 And I taste celestial pleasure
 In the radiant grove of heaven.
 Eightfold precepts well I followed
 Precepts of transcendent virtue
 Leading unto bliss eternal,
 Being free and dowered with merit.
 Therefore is my body shining,
 And I taste celestial pleasure
 In the radiant grove of heaven."

XXIII.

THE CELESTIAL MANSION OF SONADINNĀ.

The Buddha was dwelling in Jetavana at Sāvatti. At that time in Nālandā there was a pious lady follower of the Buddha named Sonadinnā. She helped bhikkhus, offering them the four requisites, and led a good life observing the eight precepts, hearing the Doctrine, realizing the four Noble Truths, so she attained the Thirty-three Devas. (Moggallāna's questions and the fairy's answers are similar to the foregoing.)

XXIV.

THE CELESTIAL MANSION OF UPOSATHĀ.

In the city of Sāketa there was a woman called Uposathā. (The rest is identical with the above). Uposathā observing

fast day duty was born in the Tāvatiṃsa Heaven. In replying to Moggallāna's questions the fairy said:

"Praises of the grove celestial
Even Nandana the joyful
Ever heard I, and a longing
For a birth there sprang within me.
But the teachings of the Buddha
Scion of the Sun's high lineage,
Followed I with imperfection.
So desiring lower pleasures
Now I suffer vain repentance."

When the fairy thus explained her dissatisfaction the Venerable Moggallāna knowing that at the end of the life span of that plane, she would be reborn in the world of men and enter the Noble Path, asked her thus:

"Uposathā, I pray you tell me,
What the measure of your life span,
How long live you in this mansion?

She answered:

"Mighty Sage, I here declare it,
Years three million sixty thousand
Shall I dwell amid this splendour.
Then from Nandana deceasing
Birth I take again upon me
In the lower plane of humans.

The Elder said:

"Uposathā, be free from terrors
For the Buddha clearly teaches;
Evil birth can ne'er befall you
Who have won to Sotapatti."

XXV.

THE CELESTIAL MANSION OF SUNIDDĀ.

The Buddha was dwelling at Rājagaha in the Bamboo Grove at Kalandakanivāpa. At that time there was a woman by name Suniddā who was a follower of the Buddha. She

was virtuous, and observing moral precepts was born in the Tāvātimsa Heaven. (The rest is identical with the story of Sonadinnā.)

XXVI.

THE CELESTIAL MANSION OF SUDINNĀ.

When the Buddha was dwelling at Rājagaha there was a woman by name Sudinnā who was pious and a follower of the Buddha. She observed the precepts, gave charity, and bestowed on the bhikkhus the four requisites. She died and was born in the Tāvātimsa Heaven. (The rest as before.)

(To be continued)



*Like waters fresh lying in savage region
Where none can drink, running to waste, and barren,
Such is the wealth gained by a man of base mind.
On self he spends nothing, nor aught he giveth.
The wise, the strong-minded, who hath won riches
He useth them, thereby fulfils his duties.
His troop of kin fostering, noble-hearted,
Blameless, at death faring to heav'nly mansion.*

Kosala Sanyutta.

NOTES FROM LANKA

BY P. P. SIRIVARDHANA.

Buddha Gaya in Distress.

It is more than an year ago that the Premier of Bihar gave his assurance to a deputation of Buddhists that he would introduce necessary legislation conferring the management of the Sacred Temple of Buddha Gaya on a mixed Board of Buddhists and Hindus. The Premier's assurance was truly commensurate with that of Mahatma Gandhi who about 15 years ago declared that this question would be solved when India obtained self-government. We must now ask Gandhiji to act upto his word of honour. The general plea that Indians have their own problems to solve is not tenable. Buddha Gaya is essentially an Indian internal matter which the Provincial Legislature is capable of dealing with. Years of evasive language and eloquent lip service must come to an end. If the Prime Minister of Behar is afraid of orthodox Hindus he must plainly say so and advise us to seek our remedy elsewhere. Perhaps the Buddhists relied too much on mere promises held out by big men.

Legislation for Indian Buddhists.

Our devoted friend and colleague, the late Rai Bahadur Pandit Sheo Narain of Lahore, had under his consideration the drafting of a Bill which gave certain rights and privileges to Indian Buddhists in matters immediately concerning their life and property. I do not know how far he was able to accomplish it, but I do know that he was

seriously thinking about the matter. It is my personal experience that some of the Chittagong Buddhists had to face grave difficulties in matters of matrimony. It is clearly the duty of some responsible bodies to move in the matter of introducing special legislation for Indian Buddhists. They must be saved from being compelled to obey some of the Hindu laws much against their wish. In June, 1935, Panditji wrote to me:—"Will you kindly take one trouble for me. I want a law book dealing with inheritance, marriage, divorce, etc., prevailing among the Buddhists of Ceylon. . . . I require this for drafting a bill for Indian Buddhists. While writing this I recall to mind the happy days of your company here". May I ask the Maha Bodhi Society to take up this matter. It is not enough that we increase the number of Buddhists in India. We must also see that their civic and economic life is as comfortable and happy as possible.

[Note—*Perhaps the contributor is not aware that the late Pandit Sheo Narain took up this matter at the request of the editor of this magazine. The book referred to was requisitioned from the Editor too, but in spite of his best efforts he could not procure a work of the type required by Panditji.—Editor, Maha Bodhi*].

Bhikkhus in Government Pay.

Employment of Bhikkhus as Government servants has always been disfavoured by right thinking Buddhists. Bhikkhuship is not considered as a mere career for men as admission to Christian Clergy is now treated. To be a Bhikkhu is not to enter a profession. It is an inner urge resolutely to tread the Path. Bhikkhu, as a Government servant, must of necessity abandon a considerable portion of his essential religious duties. Remuneration to Bhikkhus

has a corruptive influence on them. Sinhalese Buddhists are painfully aware of how a Bhikkhu can go wrong when he gets a salary. Moreover his supreme place in society is simply lost immediately after he becomes a paid servant of a Corporation or Government. From the economic point of view employment of Bhikkhus as servants of the Government is detrimental to the interests of the laymen. Bhikkhus, as a rule, are supported by their *dāyakās* and their Viharas are mostly well endowed. It seems unfair therefore that they should seek to oust laymen who have to support families. The question of unemployment will certainly be more serious if well supported Bhikkhus get into service. Our Sangha is an excellent organisation and it solves without efforts many national problems. Any attempt to corrupt its members and to drag it into unhealthy controversy, thus creating ill-will between Bhikkhus and laymen, must therefore be suppressed at once. Bhikkhus can best devote their time and energy to raise the moral standard of the people in ways rightly in keeping with their position as religious leaders of the country.

A Motion in Council.

Mr. A. E. Gunasinha, Ceylon Labour Leader, sensing the people's view of this matter has brought the following motion before the State Council:—"The employment of Buddhist priests in Government service involving the paying of remuneration, etc., should be dispensed with forthwith." In a protest against this motion made by certain Maha Theras they stated that, "any matter concerning the religious conduct of Buddhist priests is entirely outside the sphere of legislation." This assertion is not supported by the long history of the Sangha. Asoka's inscriptions and those of some of the Sinhalese kings clearly and unmistakably

indicate that the State legislated for Bhikkhus as well in regard to their religious conduct. If Bhikkhus did not conform to certain rules they were to be disrobed and sent out in white clothes. This was enjoined by a temporal king. Thus it cannot be maintained that the State cannot legislate for Bhikkhus. It is to be hoped that every member of the Sangha will in future refrain from accepting any post which interferes with his independence which is an invaluable asset for the welfare of that Noble Order.

Faith versus Medical Science.

The tragic case of a Tamil girl dying while prayers were being offered for her recovery from serious effects of burning was before the public a few weeks ago. This method of healing by faith was resorted to by some members of the Pentecostal Mission in Colombo entirely ignoring medical aid. It was announced at the inquest that there was a possibility of saving the life of that girl if prompt medical attention was given her. It is very strange that there are still people who seriously believe that prayers to external agencies are capable of bringing desired relief. According to Mahatma Gandhi God is Truth. If people adhere to truth we may reasonably suppose that medical science will conquer Pentecostal Missioners. But ignorance and blind faith are two evils which had shaken mighty empires of old. The Attorney-General of Ceylon is being consulted by the Police as to what legal steps could be taken against the party concerned.

An Important Women's Association.

Our esteemed colleague Miss G. C. Lounsbery has, during her short stay in the Island, rendered good service to the womanhood of Ceylon in establishing the International

Buddhist Women's Association. Through this organisation women of India, Ceylon, Burma, Europe and America will try to promote understanding among them. The aims of the Association are:—To increase fellowship among women of different nations, to create a bureau of information about societies doing Buddhist work and to promote religious instructions, while facilities are found for students of Buddhism from overseas. The membership of the Society is open to Buddhists or students of Buddhism. Applications for membership should be made to Miss S. Nimala-suriya, Musaeus College, Colombo, who is the General Secretary. Mrs. A. M. de Silva, wife of the famous Colombo Surgeon, has been elected as the Chairman of the Ceylon Committee. It is to be hoped that this new association will also take the place of a Young Women's Buddhist Association, the formation of which did not unfortunately materialise though an attempt was made some years ago.

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*The fool forsooth doth deem the victory his
In that he plays the bully with rude speech.
To him who knoweth how he may forbear,
This in itself doth make him conqueror.*

Brahmana Sanyutta.

THE LATE VEN. SRI DEVAMITTA DHAMMAPALA

6TH DEATH ANNIVERSARY

There was a large and representative gathering present at the Maha Bodhi Hall on Sunday, the 29th April, to observe the sixth death anniversary of the Ven. Sri Devamitta Dhammapala, the founder of the Maha Bodhi Society. Mr. O. C. Gangooly presided and the speakers who addressed the meeting on the life and work of the great Buddhist saint, paid glowing tributes to his memory. A life size portrait of the founder was placed on the dais bedecked with flowers. Dr. D. N. Maitra who was the first speaker, paid a respectful tribute to the saintly character of the Ven. Dhammapala. As his physician, he said, he had the rare opportunity of studying him while he was ill, and his unusual patience, courage, and remarkable control over his senses in the face of suffering, made the speaker realise the extraordinary character of the Ven. Dhammapala. He may truly be said to have lived his religion to the very letter. Such persons are rare indeed and in this world which is torn with dissensions of every kind, the influence of such a great personality is of inestimable value.

Mr. Kiran Chandra Dutta who spoke next said that it was Ven. Dhammapala who brought back the message of Buddhism to India once again after it had been almost entirely forgotten in the land of its birth. India therefore owed him a great debt. The speaker further recalled the Ven. Dhammapala's association with Swami Vivekananda.

Mr. D. C. Ghose, Bar-at-Law, mentioned how he had once travelled for about 24 hours in the same compartment with the departed leader in whose name they were assembled, and how those few hours were sufficient to show him the intense religious and spiritual nature of his noble character. He concluded by saying that the best way to pay their homage

to the great founder was by rallying round the Maha Bodhi Society and continuing the work for which he lived and laboured so selflessly.

Miss A. C. Albers mentioned how broad-minded and sympathetic the late Ven. Dhammapala was. His kind and compassionate nature made him the friend of all with whom he came in contact irrespective of religion, caste, etc. He had understood the true essence of the Dhamma.

Pt. Girish Chandra Vidyavinode and Prof. R. C. Adhikari also spoke.

The President, in bringing the proceedings to a close, paid a high tribute to the memory of one who had lived and died for the cause of Buddhism. He gave a connected account of his life from the beginning, *viz.*, his early education in a missionary college, and how he left Government service to serve the cause of his country and religion. Coming in contact with Madame Blavatsky and Col. Olcott, he accompanied them all over Ceylon on a lecture tour. Later on he took an active part in establishing schools and other institutions in the Island. He visited India in 1891 and established the Maha Bodhi Society and the Maha Bodhi Journal which he edited for over forty years. He attended the Parliament of Religions in Chicago as the Buddhist delegate, earning the rare reputation as a great scholar and speaker. In Calcutta he built the Sri Dharmarajika Vihara according to ancient Buddhist architecture, and at Sarnath he successfully completed the famous Mulagandhakuti Vihara. It was also there that he passed away. His memorable dying words were:—"Let me die soon; let me be reborn. I can no longer prolong my agony. I would like to be born again twenty-five times to spread Lord Buddha's Dharma." The birth of such great men was a necessity for the good of humanity.

With a vote of thanks to the Chair the meeting terminated late at night.

VAISAKHA PURNIMA CELEBRATIONS IN INDIA

The sacred Vaisakha Purnima or the Birthday of Lord Buddha was observed throughout the world on the 2nd and 3rd May 1939. In India the event was the occasion for great festivities organised by the Maha Bodhi Society in its different centres. It is gratifying to observe that a number of Hindu organisations also had similar observances. We are giving below a summary of the celebrations.

VAISAKHA IN CALCUTTA

The main centre of the celebrations organised by the Maha Bodhi Society was at the Sri Dharmarajika Vihara, Calcutta. The Temple was tastefully decorated and illuminated for the occasion by the Sinhalese students. The programme commenced early morning with worship in the Shrine Room. At 11 A.M. offerings of fruits, sweets and flowers were made before the image of the Buddha by the resident monks.

The usual public meeting was held in the evening under the chairmanship of Sj. Subhas Chandra Bose, Ex-President, Indian National Congress.

There was a distinguished gathering present. The hall was packed to suffocation. A loud-speaker was provided outside the hall for the overflow audience to follow the speeches.

The proceedings commenced with a song suiting the solemnity of the occasion by a batch of girls of Banipith. After the recitation of Lord Buddha's precepts by Revd. D. Sasanasiri, Rev. Jinaratana and Dr. S. K. Chakravarty read passages from Dhammapada and the "Light of Asia" respec-

tively. Sj. Devapriya Valisinha, General Secretary, Maha Bodhi Society, in extending a hearty welcome to Sj. Subhas Chandra Bose said that it was an irony of fate that India, the birth place of Lord Buddha, had little living trace of Buddhism. Buddhism, he remarked, for its democratic character was a necessity in modern times when democratic ideals were being trampled down. The speaker hoped that Buddhism would be revived in India and that it would take its rightful place in the affairs of the world and help in mitigating the sufferings of humanity.

Mr. J. K. Biswas, Chief Presidency Magistrate, said that one of the most outstanding lessons that they learnt from Lord Buddha was his love for organisation. One of the greatest world-teachers, Lord Buddha taught them how to conquer violence by non-violence and hatred by love.

Prof. Benoy K. Sarkar and Dr. Kalidas Nag also spoke.

INSPIRATION FROM BUDDHISM

"They had assembled there," said Sj. Subhas Chandra Bose, the chairman, "to pay their tribute of respectful homage to one who was, to say the least, one of the greatest men known in history. People there might be who regarded him as an 'Avatar' or a god. Even if they did not admit that, they accepted him as one of the greatest men in the world. From his early years Buddhism and everything connected with Buddhism had had a great fascination for him, whether it was a piece of sculpture, literature or relics. He believed that there were hundreds and thousands of men and women in India who had been similarly attracted and fascinated by all these. So it was not correct to say that Buddhism was dead in India. All that was best and noblest in Buddhism continued to remain and permeate their national life. They knew how democratic character of Buddhism, its ideal of compassion and universal love and complete absence from it of the ideas

of sectarianism had attracted the mighty mind of Swami Vivekananda. The speaker said that Buddha who represented all these noble virtues would certainly appear to mankind as a gigantic, grand and massive personality. In a nut-shell Buddha's teaching was 'strive for pure and perfect life here and now in this world'.

"What we really want," concluded S. J. Bose, "is not conversion to Buddhism but to receive inspiration from it. If we can live our life according to the teachings of Buddha we shall live better lives not only as individuals, but as a nation."

With a song and vote of thanks to the chair the meeting came to a close.

The whole audience was treated with light refreshments.

The same night Dr. S. K. Chakravarty broadcasted a radio talk on behalf of the Maha Bodhi Society on "the Life of Buddha".

VAISAKHA CELEBRATION AT SARNATH

On the full moon day of Vaisakha a meeting was held under the auspices of the Maha Bodhi Society in honour of Lord Buddha's birth, Enlightenment and Mahaparinirvana in the Mulagandhakuti Vihara. Prof. Gurumukh Nihal Singh of the Benares Hindu University presided and the meeting was attended by a large audience. Samanera Dhammaloka welcomed the gathering on behalf of the Maha Bodhi Society. Among the speakers were Mr. G. N. Gokhale, General Secretary, The Theosophical Society, Benares, Dr. S. N. Maitra of the Benares Hindu University and the president who spoke on the life and teachings of the Buddha. Dr. R. N. Chaturvedi thanked the President and the speakers for the trouble they had taken in participating in the function and making it a success. After the meeting the temple and its precincts were illuminated.

VAISAKHA IN NEW DELHI

The life and work of Lord Buddha were referred to in eulogistic terms by various speakers at a public meeting held yesterday (2nd May) in the Buddha Vihara, Reading Road, to celebrate Vaisakha Purnima (the birth, enlightenment and the passing away of Lord Buddha). This is the first time after many centuries that this sacred occasion was observed in Delhi. The function was attended by leading citizens. Prominent among those present was Justice Sir Varadachariar, Judge of the Federal Court.

Principal Thadani who presided at the meeting, at the outset said that he felt proud in presiding over a meeting to refresh the memory of the Enlightened One who spread his message not only in the length and breadth of this country but in the whole world.

Bhikkhu Nanasiri, the Priest in charge of the Buddhist Temple, narrated the life account of Lord Buddha. He referred to the different phases of Lord Buddha's life and threw light on his teachings. He stressed the basic principles of Buddhist faith which taught that violence cannot conquer violence.

Concluding he said that the Temple in which they were meeting was the first of its kind built in Delhi after centuries. It owed its existence to the efforts of Maha Bodhi Society and the munificence of Seth Jugal Kishore Birla.

Principal S. Dutt of the Ramjas College then read a paper on the Buddhist monasteries in India. Dr. Nikunja Behari Banerjee, Dr. Sukumar Ranjan Das Gupta and Rao Bahadur K. N. Dixit, Director-General of Archaeology in India, also spoke.

An interesting programme was gone through on Wednesday when Buddha Puja was held and five precepts were taken. Then followed religious discourses. A large number of Hindus also participated in the functions.

VAISAKHA AT MUKTESWAR

Under the auspices of the Maha Bodhi Association of Mukteswar, the birth-day of Lord Buddha was celebrated as in the previous year. This year's celebration had several new features.

All the Buddhist houses were decorated and illuminated for the occasion. A party of young Buddhists visited the houses in turn singing songs in praise of the Lord and they were welcomed everywhere. Several Buddhists took the eight precepts. In the evening a public meeting was held attended by all the Buddhists and many non-Buddhists at which the life and teachings of the Lord Buddha were explained. A message sent by Revd. Dhammananda of the Maha Bodhi Society was read.

The happy function came to a close with the distribution of toys and other presents among the children.

Under the auspices of the Maha Bodhi Society, Vesak was also observed at Buddha Gaya, Lumbini, Ajmere, Cuttack, Calicut and Tanur.

VAISAKHA IN RANGOON

Under the auspices of the Young Buddhist Society, Rangoon, a huge public meeting was held on the 1st May in the A. B. M. Union Hall under the distinguished presidency of U Thein Maung, M.A., LL.B., Bar-at-Law, Advocate-General to the Government of Burma, on the occasion of the Birthday of Lord Buddha. The big hall was packed to suffocation, and great enthusiasm was a feature of the evening.

Mr. P. D. Barua read the report of the Society and the following are a few extracts from it:

The Society has a three-fold object—

(a) To ameliorate the condition of the Indian Buddhist Community in Burma and to fight for its rights—religious or secular.

(b) To establish cordial relations between Indian and Burmese Buddhists.

(c) To spread the Doctrine of our Lord Buddha all over the world.

The two burning topics of present-day Buddhist India are the restoration of the sacred Buddha Gaya temple at the site where our Lord of hallowed sanctity attained his supreme enlightenment and the stubbornness of the powers that be in not declaring this Vaisakha-Purnima day or Buddha-Day as a public holiday.

Buddha-Gaya is to us Buddhists what Jerusalem is to the Christians, Mecca to the Muslims, and Hardwar to the Hindus. The Mahabodhi Society of India has been in the field for the restoration of the temple to its rightful owners for decades together. Our President of this evening while he was a member of the Indian Assembly introduced a Bill in conjunction with his other colleagues to transfer the management of the temple to a Committee. Thus the young Buddhist Society will not be the first in the field in this agitation. But, they feel, they will be able to take a leading part in this agitation.

Our Hindu brethren revere Lord Buddha as one of their ten Avatars. It is upto them to join us in urging the authorities to declare the Buddha-Day a public holiday all over India. Recently Dr. Arabinda Barua, the only Buddhist member of a Legislature in India, enquired from the Bengal Ministry if they contemplated declaring Buddha-Day a public holiday. The ministerial reply, it is very sad to note, was in the negative.

After the Report was read the following addressed the meeting:—Bhikkhu Arya Dhamma, Mr. I. B. Majumdar, U Po Kya, Inspector of National Schools, Mr. C. A. Soorma, Bar-at-Law, Swami Syamananda, Mr. Zora Singh, B.A., B.L., Bhikkhu J. Kasyapa, and the President.

VAISAKHA IN EUROPE

In accordance with long-established custom the Annual Festival of Vaisakha was celebrated in London, at Caxton Hall,

Westminster, by a meeting held under the auspices of the Buddhist Lodge, London, and the British Maha Bodhi Society. The meeting was very well attended; indeed, shortly before the commencement of proceedings, an urgent search for additional chairs became necessary.

These having been procured, the gathering rose to repeat the Five Precepts in Pāli, in which they were led by the Ven. D. Paññāsāra Thero. Then followed the Ven. Paññāsāra's address, his subject being, "The Sweetness of the Buddhist Life." Needless to say, the presence of a member of the Sangha was an honour fully appreciated by all Buddhists.

The Ven. Bhikkhu was ably followed by the Rev. Will Hayes on "The Great Companion"—an address marked by that sincerity and humour which are characteristic of all the Rev. Will Hayes' utterances.

A Vaisakha Message from Madame Alexandra David-Neel, who is at present resident in Tibet, was then read by Mr. Vasa Lindwall, who also spoke on "The Religion of Youth." He stressed the difficulties of an unswerving adherence to religious principles, especially for the young man of to-day, difficulties increased by the conflicting loyalties he must attempt to reconcile.

Without attempting to avoid, or to gloss over the serious points raised by the previous speaker, Mr. Christmas Humphreys emphasized the need for equanimity, to be based upon prudent optimism and a true sense of values. Meditation, he urged, would greatly assist the development of such a mental attitude. Thus the speeches were brought to a fitting conclusion by one which, very appropriately, was entitled "Buddhism, The Religion of Joy."

Finally there was a short reading by Miss Clare Cameron.

London was not the only Western city in which the Vesak Festival was celebrated. The evening of Wednesday, 3rd May, 1939, also saw the gathering of approximately fifty

members of the Society of "Les Amis du Bouddhisme" in Paris. At the society's headquarters, 31, Rue de Seine, Paris Vle, Vesak was commemorated with traditional ceremonies, as practised in Ceylon and elsewhere in the East. Since the meeting was not intended for the general public, but was purely a gathering of members and friends, there was no danger that the ceremonies would be misunderstood, or that the casual stranger might attach undue significance to them.

Thus the ancient Pāli stanzas were repeated, the customary offering of flowers was made, and the minds of those present were turned to the events of that far off Vesak day on which the Truth was won for the world by the Tathāgata ; for the duration of that meeting there was peace and tranquillity—a blessing which, with the ever-increasing pace of life, it is becoming harder to attain, although the need has never been greater than to-day.

It must also be recorded that the customary Vesak meeting was held on Sunday, 7th May, at the headquarters of the British Maha Bodhi Society, 41, Gloucester Road, Regent's Park, London, N.W. 1.

Flowers were offered by the Ven. D. Paññāsāra Thero, who, after leading the short service in Pāli, gave a discourse on the significance of Vesak. Incidentally, it may be mentioned that the Ven. Bhikkhu speaks regularly, on alternate Sundays, and is handling the English language with growing facility.

There followed an interesting and instructive account of the growth of the legends associated with the birth of the Buddha ; this was traced out with scrupulous care and not a little humour by Dr. Stede, daughter of Dr. W. Stede of the School of Oriental Studies, University of London.

Tea was then served by willing helpers, and was all the more welcome as the afternoon had been warm for the time of year.

After this brief interval, Mr. G. K. W. Pereira, the Trade Commissioner for Ceylon, delighted the audience with a charming description of the usual Vesak celebrations in Ceylon, which must have made the Sinhalese students present rather home-sick.

Mr. B. L. Broughton followed with an account of his impressions received on various occasions during his pilgrimage through Ceylon and India.

Finally, Mr. Francis J. Payne, in the capacity of chairman, appealed for support for Buddhist work in England, and so brought to its close a highly successful Vesak celebration.

NEWS FROM SIAM

The Buddhists of India and Ceylon will greatly regret to learn that a very large number of animals are slaughtered on every Vesak Day in Siam. Such was the case this year also. Slaughter-houses in the capital were working even on this most holy Vesak Day.

Moreover, it must be recorded here that there is not a single species of land animal in Siam—whether mammal, reptile or bird—that may not be killed by anybody, by any means, at any time including Vesak Day in any place in any numbers. The unrestricted and indiscriminate slaughter of wild animals is going on everywhere, many of them species that give Siam great distinction in the realm of zoology. All species of rhino are already totally exterminated. No other Asiatic country has this unenviable distinction of being so indifferent to the welfare of its animals, and this is all the more regrettable in that Siam is an independent Buddhist Kingdom, *i.e.*, not influenced by the Christians in any way. Christian-ruled Burma has six wild life sanctuaries comprising well over five hundred square miles, whereas Siam has nothing for the preservation of wild life.

Those who know anything in Siam are well aware that the most dangerous enemies of Buddhism are the false

Buddhists. In Siam unfortunately those who degrade Buddhism include the unworthy members of the Sangha. As far as authorities are concerned, little or no effort is being made to spread a knowledge of the Buddhist religion by the Government. Buddhist priests are often unable to obtain explanatory text books, especially in the provinces, where Bhikkhus cannot even preach. The new aged Sangharaja of the Kingdom, appointed to his office only six months ago, seems to be still too timid to proceed with any kind of religious reforms.

The wealthy Buddhist Temples were not even decorated for the occasion of the thrice sacred Vaisakha Purnima Day, which fell in Siam this year on May 3. To our mind, this is culpable carelessness. In any case, there is no excuse.

Instead of encouraging Buddhism and keeping The Five Precepts, Siam began on this Vesak Day to encourage games of chance, for the Vaisakha Purnima Day this year had been chosen by the authorities for the opening of the First Government Casino in Siam, at Hua Hin, the popular seaside resort in this Buddhist Kingdom. The Hua Hin express from Bangkok was full of Siamese notables, who went to gamble there.

(From two Latvian Buddhist Priests in Siam).

[We draw the attention of the Siamese Buddhists to this note. If the statements made therein are true, it is their duty to move the Government to set things right.—EDITOR, MAHA BODHI].

* * *

*As is the plantain, bamboo, and the rush
Each by the fruit it bears undone,
So is the sinner by men's homage slain,
As by her embryo is the mule.*

Brahmana Sanyutta.

LORD BUDDHA'S BIRTHDAY CELEBRATION IN AMERICA

The 2403rd birthday of Lord Buddha was celebrated on May 3rd at the Ceylon-India Inn with a special meeting, under the auspices of the Maha Bodhi Society of America. People of many faiths including Bahais, Buddhists, Christians, Hindus, Humanists, Jews, Moslems and Sikhs participated.

The Mahabodhi Society was started in New York by Mr. K. Y. Kira of Ceylon by inspiration of the Venerable Bhikkhu Sri Devamitta Dhammapala, during his last visit to the United States.

The meeting was conducted by Mr. Kedarnath Das Gupta, Founder-General Secretary of the World Fellowship of Faiths. Buddhist Hymns were chanted by two young Buddhists, Messrs. Nandu and Singh of Ceylon. Among the speakers were, Atiya Begum, Moslem ; Dr. C. O. Haas, Christian ; Dr. B. B. Mukherji, Hindu ; Madame Barry Orlova, Bahai ; and Swami Bodhananda, Minister of the Vedanta Society. Mr. Kira gave greetings of welcome at the opening. Refreshments were served by the Ceylon-India Inn.

Mr. Das Gupta in his opening address said in part, "Lord Buddha was born on a full moon day, got enlightenment on a full moon day and He also attained Nirvana on a full moon day. It is symbolic. The full moon brings soothing light in darkness. Buddha brought enlightenment in a world full of ignorance and sorrow. We need Buddha to bring light again in the gathering darkness of the world to-day.

Lord Buddha was a scientist full of compassion. If some of the leaders of nations could be converted to Buddhism then there would be no more fear of war. Emperor Asoka, when he became a disciple of Buddha, gave up his lust for conquest and diverted his great energy to constructive works

for the welfare of mankind. Lord Buddha was a great scientist. He found a remedy for the suffering world".

"According to Buddhism, a self-cultured holy, calm and peaceful life, is the only remedy for the sins and woes to which humanity is subjected. Gautama Buddha condemned a life of pleasure and self-indulgence as hurtful. There was a "middle path", he said, 'between these extremes'. This was to seek and attain by continuous self-development "a consummate, perfect and pure life". His benevolent heart told him that love towards others was the panacea for all evils. Universal love is the essence of Buddhism".



*Not mine to enjoy [presents] for chanting verses.
Not normal this, brahmin, for minds discerning.
Buddhas reject wages for chanting verses.
True to the Norm, this is their mode of conduct.*

Brahmana Sanyutta.

AN ASCENDED PURE-LANDIST

BY P. CHEN LEE.

Lady Ho-Tung was the wife of Sir Ho-Tung, a Chinese millionaire of Hong Kong, whose merit was recognised by the British Government by giving him a knight-hood. Lady Ho-Tung was an ardent follower of Buddha, had built a gorgeous Buddhist Hall, and established a Free School and a Buddhist Library therein for women.

She also was a vegetarian and had grasped the significance of the Buddhist teaching that equality is not only applicable to mankind but also to all sentient beings including the lowest form of animals.

While we were living as neighbours, (My house was No. 12, and hers No. 15, Shan-Kwong Road, Hong Kong) she once received some turkeys (I suppose these were gifts from her Christian friends, as there is a festival day in Christianity, when people eat turkey, as they eat fish on Good Friday). She had them all looked after instead of slaughtering them for dinner. A photograph of the turkeys had been taken and she ordered its publication in her magazine. The editor whom she employed for the said periodical, came to complain to me that the publication of a photograph of an animal would be damaging to the reputation of the editor. I pacified him. When I recollect the funny story it still causes me amusement. However this was no laughing matter ; it proved Lady Ho-Tung's point of view that men and sub-human species are on equal footing.

In China, the prevalent method of the aspiration of Pure-Landists is to make a week-end meditation devoted

to Buddha Amitabha (the devotee meditates on the Buddha or recites His Name, keeping his mind undisturbed). This generally takes place on the 17th of November though any month or day will do. Lady Ho-Tung used to do it regularly on that day by getting her fellow-devotees to act together. However, on the anniversary of last year, she ordered the members of her Buddhist Lodge to postpone it till the 27th of that month.

When the seven days' service was completed she died on that day as the result of a slight illness. It seems as if she knew previously the date of her death which she calmly scheduled.

When she was approaching death, a Buddhist service was held by many of her fellow-devotees repeating the Holy Name of Buddha Amitabha, praying on her behalf for re-birth in the Pure-Land. After a few moments, there was a flood of red light which issued forth from under her feet; at a glance it turned into white and covered her whole body, then again a white ray of light went over her spirally. Her breath immediately stopped. These phenomena were witnessed by more than one hundred people at her bed-side.

Next day when the body was put inside the coffin, her limbs were still supple, and her face showed an enriched fair colour with a smile. These signs caused amazement and were noticed by a large number of her relatives and friends who thereby had their faith in Buddhism awakened

*Whoso can strife and discord of the mind
Suppress, and give up enmity, 't is he
In truth can apprehend what's soundly spoken.
Brahmana Sanyutta.*

BOOK REVIEWS

Buddhism, its Doctrines and its Methods—By Alexandra David Neel, published by John Lane, the Bodley Head, London, 294 pages. Price 6s., paper 3s. 6d.

Madame Neel has given the world another book on Buddhism, which her extensive experience in Buddhist lands well fits her to do.

The book in question is based on thorough investigation and to the point. She brings Buddhism to the direct teaching of the Tathāgata. The voluminous literature in extant, has, as she rightly explains, been added in the course of the centuries. She says, "We have before us the plan for a battle which man must fight alone and from which he can emerge victoriously by his own powers." When Buddha spoke of suffering he referred to the moral and physical suffering, avoiding everything that might involve metaphysical speculations. Buddha draws our attention to suffering in order to make us discern the enemy we have to fight. On "the other bank," we read, our reasonings and speculations fall to the ground. The author speaks at some length of dreams and holds that one should be watchful even in one's sleep.

The infinity of space is conceived when one has banished from one's mind the idea of multiplicity. "Nirvana means the perception of Reality. It is not non-existence." Alexandra Neel speaks at length of the various methods employed by the Tibetan Lamas in their effort to reach Nirvana.

The book gives an extensive view into the various "Buddhist" sects, so-called, and is certainly very instructive. We recommend it to all those who wish to know the fundamental teachings of the Buddha.

A. C. A.

Buddhabani—By Bhikkhu Seelabhadra, with an introduction by Dr. B. M. Barua, Professor of Pāli, Calcutta University. Published by Sudhir Kumar Hazra, 29, Ekdaliya Place, Calcutta. Pp. 214 with 5 illustrations. Price As. 14.

Though "Gospel of Buddha" is one of the earliest books written by an American author, it is still one of the best works available on the subject of Buddhism. Its contents and arrangement appeal both to the scholar and the ordinary student. To those who cannot find the time to go deep into the Buddhist Scriptures, it presents some of the main discourses of the Buddha in a concise form. Bhikkhu Seelabhadra has presented in this volume a careful but lucid translation of this important work for the benefit of Bengalee readers. A pleasing feature of the translation is the fact that it is free from many of the faults inherent in a mere translation. The translator being a devout Buddhist monk himself he has put into his translation the impress of his personality and produced a work which will remain a valuable addition to the not very large number of Bengalee books on Buddhism. The Bhikkhu deserves the thanks of all Buddhists for the service he has rendered to the cause of Buddhism in Bengal. The price has been kept remarkably low so that the book may be in the easy reach of all anxious to read about Buddhism. We highly recommend this work to our Bengalee readers. Copies can be had from the Maha Bodhi Book Agency.



*I understood full well how any rites
Austere, aimed at the overthrow of death,
Belong to matters useless for our good.*

Māra Sanyutta.

MALAYAN BUDDHISTS CELEBRATE VESAK FESTIVAL

Vesak, the anniversary of the birth, enlightenment, and passing away of Lord Buddha—was celebrated with great reverence and splendour by Buddhists at the shrine of the Malayan Buddhist Syndicate at Lorong, 20, Geylang, Singapore, on Tuesday night.

The premises were tastefully decorated with an abundance of Vesak flags and buntings and illuminated with electric jets and lanterns depicting various incidents in the life of Lord Buddha.

There were several visitors present, and an interesting and important feature was the exhibition of some sacred Relics of Lord Buddha, which the resident monk, Ven. Bhikkhu Saranalankara, brought from Ceylon recently, to which the worshippers devoutly paid their homage and respects.

The Buddha-Puja or offering of flowers, incense, etc., which was conducted by the Ven. Bhikkhu Sarananda, who was till recently in Penang, afforded the visitor a most picturesque sight with the devout worshippers arranging themselves in a long line and passing from hand to hand numerous trays of sweet smelling flowers and other offerings and lighted candles and chanting religious stanzas in musical and hallowed tones. This over, the priest recited the usual 'gathas' (verses) with the worshippers kneeling down and reverently repeating them after the priest.

The 'Pinkama' (religious service) concluded with the delivering of a short and instructive sermon by the resident monk, Ven. Bhikkhu Saranalankara.

This was the last ceremony held under the auspices of the Malayan Buddhist Syndicate, as with the formation of the Maha Bodhi Society of Malaya which took place earlier in the evening, the former body automatically ceases to exist.

—*Malaya Tribune.*

NOTES AND NEWS

Revd. Jagadish Kasyapa back from Burma.

We welcome back Revd. Jagadish Kasyapa who had been to Burma in order to enlist support for our work at Sarnath. During his stay there he addressed a number of meetings attended by both Burmese and Indians. He also met many prominent people with whom he discussed the Buddhist movement in India. We are glad to be able to announce that his efforts to obtain help to complete the Maha Bodhi Vidyalaya building have met with great success. He has obtained the following donations:—

	Rs.
Mr. C. V. Galliara, Indian merchant, Rangoon, for one room ...	1,800
Mr. Manigram Jamnadas, Indian merchant, Rangoon, for a well ...	700
Mr. Li Boon Tin, Rangoon ...	100

The following ladies and gentlemen have promised to bear the cost of building three rooms:—

The Hon. Mr. U Pu, Prime Minister of Burma ...	... one room
The Hon. Mr. Htoon Aung Gyaw, Minister of Finance, Burma ...	... one room
Daw Goon, Daw Than Nyunt and Maung Hla Khaing, Rangoon, Burma ...	... one room

We express our thanks to these generous donors for their timely assistance which we trust will be followed by others. We require at least six more rooms without

delay to accommodate the School. We hope six other friends will come forward with similar offers.

We have much pleasure in announcing the receipt of the following donations towards the completion of a room in the above building on behalf of some of the Ceylon pilgrims who visited India last December:—

	Rs.
Mr. Raja Hewavitarne, Colombo ...	200
Mrs. Somie Meegama, Colombo ...	200
Mrs. A. S. F. Wijegooneratna, Colombo (1st inst.)	100

We shall appreciate if the other friends who promised to contribute towards the cost of this room send their quotas at an early date.

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Lumbini Rest House at Nautanwa.

The work of the Lumbini Rest House at Nautanwa, B. N. W. Ry., is nearing completion. The General Secretary of the Society paid a visit to inspect it last month. A small shrine, four rooms, kitchen, well, lavatory and servant's quarters have been completed. Pilgrims going to Lumbini *via* Nautanwa have now in this Rest House a much needed halting place. To complete this work, we require about Rs. 4,000 whereas the donations received so far total only Rs. 1,200. Pilgrims who have visited the sacred place must be aware of the hardships they had to endure. We appeal to them specially to contribute towards the completion of this work so that future pilgrims may not have to face the same difficulties. Revd. K. Sirinivasa Thera is supervising the work energetically.

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Our Publications.

Activities of our Publication Department are going on unabated. Soon after the release of the "Life of Buddha in Frescoes", a booklet of much interest entitled "Buddha and His Message" was printed and distributed free of charge at the time of the Vaisakha Purnima Celebration. It contains Rabindra Nath Tagore's address at the Vaisakha Celebration in 1935 and short essays by a number of leading Indians including Mr. Ramananda Chatterjee, Editor, *Modern Review*. Copies are now offered for sale. Lama Geshe la has written a Tibetan guide to the sacred places in India for the benefit of the large number of Tibetan pilgrims who visit India. Its usefulness is enhanced by the fact that it contains a large map showing Railways and roads to all the sacred places. We expect to get the booklet out by the end of this month. Revd. Jnanasiri's Bengalee translation of Revd. Nyanatiloka's "Word of the Buddha" is in the Press. When published it will be a valuable addition to Buddhist literature in Bengalee.

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Honours for the Maharaja of Sikkhim and the Chief of Chakma.

On the birthday of His Majesty the King, the high honour of K.C.S.I. was conferred on His Highness the Maharaja of Sikkhim, a patron of our Society since several years. This is a well deserved honour and coming so soon after His Excellency the Viceroy's visit to the Sikkhim State it will be appreciated by all Buddhists. Kumar Nalinaksa Ray, the Chakma chief, has been awarded the title of Raja. Raja Nalinaksa Ray is a member of the Governing Body of the Maha Bodhi Society. Both the recipients are good

Buddhists and we congratulate them for the honours conferred on them by His Majesty the King.

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Siamese Warship in Calcutta.

Perhaps for the first time in History a Siamese warship visited Calcutta in May last in the course of its cruising in the Indian ocean. "*Maeklong*", which is the name of the vessel, is a training ship for cadets. During its stay in Calcutta the public were allowed to see it on two consecutive days and many availed themselves of the opportunity. The ship is a small one of about 2000 tons. On the invitation of the General Secretary, the Commander and the cadets numbering 150 who are all Buddhists came to worship at the Sri Dharmarajika Vihara. They spent a pleasant half an hour in the Vihara and the Library of the Society, and were entertained with cool drinks before their departure.

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Grant for Buddhist Tols in Bengal.

Thanks to the efforts of Dr. Arabinda Barua, the only Buddhist member of the Bengal Legislative Assembly, a grant of Rs. 5,000 per annum has been voted by the Government of Bengal for Buddhist Tols (Monastic Schools) in the Province. Though this sum is very small and highly inadequate, it is to be welcomed as a token of the Government's willingness to recognise the needs of the Buddhist Community. Though in numbers they are more than the Christians in Bengal, their claims for adequate protection and assistance have been so far ignored. If the grant indicates a change in the attitude of the Government in

this respect, we heartily welcome it and congratulate the Government on its sense of justice.

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An Appeal to Our Readers.

Along with this issue we are sending a subscription form with space for enrolling 3 new subscribers and would earnestly appeal to our readers to make use of it. "The Maha Bodhi" is not a commercial paper run for profit. Being a religious journal with certain principles to uphold, it cannot introduce features which, in modern times, attract large numbers of subscribers. We have to keep up a high standard which may not appeal to the ordinary man-in-the-street. Hence we have to depend upon the co-operation of our readers and friends to increase the circulation of the journal. The Maha Bodhi has a message to give to all Buddhists and those likely to be interested in the Dhamma outside their circle. We would, therefore, suggest to each of our readers to enroll at least *three* new subscribers so that we may carry its message far and wide. It is not a very difficult task for any of our readers to enroll three subscribers but what is difficult, indeed, is to make up one's mind to do it. May we suggest to them to shake off this indifference and lethargy and enthusiastically co-operate with us in this campaign.

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*But we, behold! in very bliss we live,
To whom belongeth not a single thing.
Eaters of rapture shall we now become,
Like gods self-luminous in Radiant sphere.*

Māra Sanyutta.

FINANCIAL

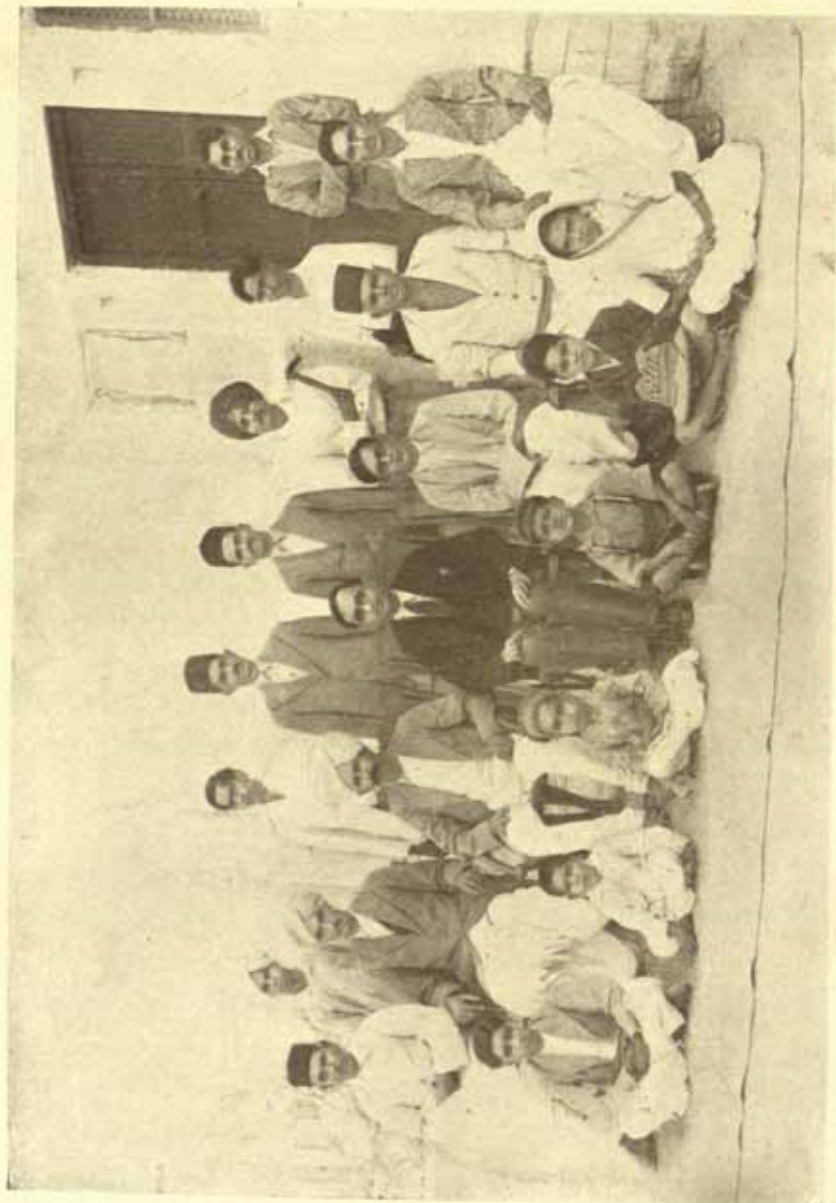
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VAISAKHA CELEBRATION EXPENSES.

Sent for Expenses at Buddhagaya, Lumbini, Kusinara, Madras, Mukteswar, Calicut and New Delhi Vesak Celebrations (including M. O. Comm.), 119/11/-; Printing, postage etc., at Sarnath, 24/2/9; Buddha Puja, dana etc., at Sarnath, 16/15/9; Buddhahani Mandir for Vesak Celebration, 5/-; Sent to Mr. Brij Mohan Pal, for celebration at Cuttack, 5/15/-; Calcutta—Flowers, candles, incense, 11/7/-; Buddha Puja, 2/-; Rice etc., distributed to beggars, 10/-; Fruits to Hospital patients, 11/3/-; Conveyance charges, 18/1/9; Carpet for the platform, 48/4/-; Paper, strings, nails for decorations, 10/2/6; Hire of chairs, curtain etc., 7/8/-; Cards and envelopes and paper for programme, 18/10/6; Loud speaker arrangement, 15/-; Illumination, 29/-; Refreshments, 76/15/-; Photograph, 3/-; Polishing door and chairs, 14/-; Typing speech at Radio, etc., 10/-; Door mat, 1/1/-; Coolies, servants, 11/12/-; Dana expenses, 1/14/-; Petty expenses, 3/3/9; Printing pamphlet "Buddha and His Message" for distribution, 39/-; Paper for printing "Buddha and His Message", 14/13/3; Stamps for sending invitation cards, 9/-; Grand Total Rs. 537/12/9.



Group photograph taken on the occasion of the birthday celebration of Lord Buddha at the Ajmere Branch of the Maha Bodhi Society. Mr. B. S. Chohan, the Secretary, is in the centre.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

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[No. 8

VOICES

BY CHRISTINA ALBERS.

Through all Nature runs a longing,
Murmur voices, soft and tender,
Lo, the trees are whisp'ring, hear them,
And the rose-tinged clouds of ev'ning;
They send forth a holy message,
Bear it over land and ocean.
Ev'ry leaf of ling'ring twilight,
Ev'ry dew-pearled blade of morning,
When the dawn sends crimson greetings,
Echoes back that mystic heart-throb.
Calls the wood-dove in the gloaming,
Carols forth the lark her matins,—
Hark, one note is all they utter,
A soft note of endless longing
For the great Peace and the Silence.

Ask the nodding heads of flowers,
Ask the blossoms of the morning,
And they answer, "We are dreaming,
A fond dream of love and beauty.
Hark the song the spheres transcending
Blend thy being with the forces,
Draw that song into thy being,
And within thy own heart's chambers
Find the Peace ; there lies the secret
That sets stars and suns in motion,
Lies the road to liberation,
To the Life of Bliss,—Nirvana.

BUDDHIST CONCEPTION OF RIGHT LIVELIHOOD

BY DR. R. L. SONI, M.B., B.S., F.R.H.S.

The pursuit of a vocation is a means to maintain one's own self or one's family, and usually it signifies as its object provision of physical necessities of life and maintaining a standard of living in keeping with the prevailing social conventions. Obviously, as in its nature it happens to be personal, to a greater or less extent, selfishness is likely to creep into it, and if ethical discipline does not hold the reins in putting 'a brake' to one's unwholesome activities, selfish propensities are sure to flare up and even get ablaze in forms most hideous and noxious. As it is the main function of Religion to lead one from "selfishness" to 'selflessness', the provision of this 'brake' becomes part and parcel of the Religious discipline. Every Religion provides some 'brake' but concerned as one is here with

the Buddhist view on the subject, one desires to limit oneself to it.

Buddhism enunciates an 8-stepped Path of self-culture and 'Livelihood' comes as the 5th rung of the ladder. Right Knowledge, Right Aspiration, Purity of Speech and Actions are the noble steps that precede, and Right Effort, Pure Mindedness and Supreme Concentration are the steps that follow this 5th rung.

And from the 8th step, Nibbāna is merely a stone's throw distant. Buddhism recognises Morality as the root of Virtue and Virtue as the essence of Truth or Dhamma. One's vocation should reflect the degree of one's virtue. It is the practice of one's vocation that brings into physical display the qualities and cravings that lie deeply hidden in the recesses of the sub-conscious mind of man. So 'means of livelihood' owing to the potential selfishness inherent in all personal matters, in virtue of the inevitable manifestations of the individual cravings, is liable to run any time into wrong channels and so is essentially a potential threat to one's virtue. It is like the sword of Damocles that may drop from above or like a volcano that may burst from below the moment one laxes in one's standards. Thus 'Livelihood' not only reflects one's virtue, but is also a severe practical test of one's spiritual progress. It is the final physical examination of one's spiritual behaviour and the entrance examination to the 6th step, *i.e.*, it is the culmination of one's spiritual progress in the physical field and leads to the thresh-hold that marks the commencement of the spiritual progress in the psychological field.

Now let us proceed to understand what is meant by the prefix 'Right'. Right and Wrong are usually used loosely in the relative sense. In the ordinary sense Right may be taken to mean that which suits one's interest or purpose.

But in the Buddhist Philosophy of Morality Right is only used to signify an absolute truth. The real clue to the Buddhist meaning of this word can be easily found in the four Great Noble Truths which form the four pillars that uphold the whole Dhamma. The essence of the Noble Truths is what was once declared by Lord Buddha in this way, "Only one thing do I preach—Sorrow and the Way out of It". The 8-Stepped Path is a means to attain freedom from sorrow, pain, lamentation and despair and Right Livelihood is the 5th Step on that Path. The Steps to be Right must conform to the spirit of the Noble Truths and the spirit obviously is to minimise and finally annihilate Sorrow. So any effort in the domain of livelihood that helps us to be merciful and to lessen or eradicate sorrow and pain, is Right. Conversely any effort that aggravates pain and sorrow is wrong. Here let it be understood that Right and Wrong are not used in the individual sense or in the immediate sense, but in an altruistic and more or less in the total universal sense. An action that minimises pain of one individual but throws a whole community or nation into pangs of grief, or one that is charming for the time but has serious after consequences, is not Right but Wrong. Thus exploitation (individual or collective), war, slaughter, dacoity and theft, handling drinks and stuffing drugs, lustful inducements and violence etc., though appearing as conducive of good to the doer or a group of doers for the time being, are really not Right but Wrong, and so the occupations involving these are necessarily Wrong. Hence we come to the conclusion that a Calling to be Right must be such that should contribute towards minimising, alleviating or eradicating pain and sorrow as a whole, or at least it should not contribute towards enhancing sorrow.

The type of profession that one adopts has, of course, a good deal to do with the controlling of one's ethical outlook, but it is not the type of vocation alone that counts. It is the way in which it is carried on that usually proves the deciding factor in the spiritual assessment. In this light the practical execution of a vocation comes to mean a connected aggregate of a series of actions. In other words, a series of connected Right actions in earning one's livelihood means Right livelihood, or that this 5th step or Right livelihood is the practical test of and the logical sequence to the 4th step of Right Actions.

It would be out of place here to incidentally mention that the simpler the profession, the fewer the complications and unwholesome deviations, the easier the spiritual progress, and thus there are better spiritual returns. This perhaps explains the mystery that only a few kings have left the stamp of a 'Golden period' in their rule, while so many people, belonging to the so-called humbler ranks, including sweepers and weavers, were not only hailed as spiritual teachers of their times but have left the sweetness of their words to flow with perfume through the centuries.

In the early days of humanity when man led a simple and contented life the choice between Right and Wrong was not so hard. With the so-called advancement of civilization and complexities of the social fabric, the human needs have increased and with them greed and selfishness. The rush for getting rich has reached a stage that has already crossed the threshold of sanity. In fact Auro-mania has become manifestly a mental disease with man. The inventions of science have further added fuel to the fire. By increasing the means of producing human comforts and sensual pleasures, Science has flared the fire of

selfishness into channels of greed, that has found a serious manifestation in individual and mass exploitation and in war mania. So the pursuits of man have become dangerously complicated and in addition to these some side-issues in the way of unwholesome hobbies have charmed humanity. Consequently the choice between Right and Wrong is now not so easy. Still, if the criterion enunciated above is utilised it would not be hard to decide. Moreover, the criterion can act as a constant friend and good guide to carry us to spiritual betterment.

Let it be mentioned here that if spiritual advancement is to be the final aim of man, as it should be, the mode of livelihood should be simple and humble, such as agriculture, horticulture, some harmless cottage industry, commerce in harmless commodities, etc. The vocation of a Religious teacher is also a Right one. The more complicated the profession the greater the responsibility and the spiritual risk and so also the necessity for moral vigilance. The Medical, Legal, Judicial and Engineering professions etc., are of this type. These are good, if well followed, bad if badly followed, *i.e.*, good when they obey the dictates of the Moral Laws, bad when they obey the dictates of greed and selfishness.

Lord Buddha in Majjhima Nikaya¹ distinguishes Right living as of two kinds—Mundane and Ultra-mundane. He says: "Right living is of two kinds:—

"1. When the noble disciple, avoiding wrong living, gets his livelihood by right way of living: this is called the "Mundane Right Living" (*lokiya-samma-ajiva*), which yields worldly fruits and brings good results.

¹ Majjhima Nikaya, No. 117.

"2. But the abhorrence of wrong living, the abstaining, withholding, refraining therefrom—the mind being holy, being turned away from the world and conjoined with the path, the holy path being pursued: this is called the "Uultramundane Right Living" (*lokuttara-samma-ajiva*), which is not of the world, but is ultramundane and conjoined with the paths."²

The first brings worldly fruits and so mostly concerns worldly people while the second brings ultra-worldly joys and so mostly concerns the monks. But, both of these types—mundane and ultra-mundane—emphasise practice of the negative as well as the positive aspects of Right Living, *i.e.*, not only should wrong living be viewed with abhorrence and so be avoided, but on the other hand Right Living should be positively practised. In another place also, the Lord made this point clear when he said, "the Aryan disciple having put away wrong livelihood, supports himself by Right livelihood."³ In connection with the worldly vocations He says: "To practice deceit, treachery, soothsaying, trickery, usury: this is Wrong living."

Further certain professions are absolutely forbidden. Lord Buddha enjoins his disciples to avoid five trades namely "trading in arms, in living beings, in flesh, in intoxicating drinks and in poisons." The implications of these injunctions on society are obvious. 'Trading in arms,' a subject for an articles in itself, if followed in practical life with real zeal, is bound to lead to world war. Disarmament and Peace-talks must fail in conferences if 'trading in arms' continues outside and although the ultimate method to stop the war-mania lies in purifying the heart of sensual

² Word of the Buddha by Nyanatiloka, translated by Silacara, p. 40.

³ Dialogues of the Buddha, Part 2, S.B.B., page 344.

lusts, yet stopping the manufacture and sale of the instruments of destruction would go a long way to bring world peace. The people who manufacture these are as vehemently to be condemned as those who, sitting in pleasant chambers, make decisions and issue orders for their use, or those who actually happen to use such products of destruction in the battlefield.

Trading in human beings is a cursed evil. America effected an organised opposition to slavery only in the last century: Lord Buddha declared it wrong 25 centuries back. Though this institution is said to have been abolished from the civilised world, it is still seen existing in a masked form, at times blossoming into actual manifestation. The noxious occupation of 'trading in flesh' is occupying the energies of a surprizingly large section of the so-called humanity. The butcher is only a gross trader in this line: vailed traders in flesh pass on with honour in society. Animals are slaughtered in millions daily to pander to the taste of man and even holy occasions, like Christmas, are celebrated with slaughter. In American factories it is simply horrible to see our living-feeling animal brethren entering alive at one side and coming out as tons of sausages and tinned meat at the other. It is this cruelty to these poor creatures that is responsible to a great extent for the cruelty in the heart of man and that reacts on man himself. The meat-eating practice of man leads him to the horrors of man-slaughter in war.

Trading in intoxicants and stupefying drugs demoralises a nation: opium has paralysed China, drink is intoxicating the West. The manufacture and sale of alcoholic drinks, cigarettes, cigars and other poisons, though profitable, are to be considered wrong occupations for real Buddhists.

Buddhism has in its noble teaching a marvellous ethical code—the Panchasila—full of potentialities, practical realisation of which alone, can steer the world clear out of its present dreadful clouds of distrust, hatred and consequent war. This code, the first lesson which a Buddhist has to learn, forbids killing, stealing, moral impurity, lies and boasts, and intoxicants ; and so, in one stroke, Buddhism can abolish war, exploitation, venereal scourge, hypocrisy and intoxicants by abolishing the corresponding vocations.

A world free from the horrors of war, free from the curse of slavery, free from bloodshed and the cries of pain and free from drink and other intoxicants that rob man of his health, wealth, good sense and spiritual joy, a world free from deceit, hatred and exploitation, would be a world indeed fit to be a worthy habitation for man.

Thus even a little reflection over these prohibitions in respect of Right livelihood, enjoined by the noble Dhamma of Lord Buddha on the one hand and present world conditions on the other, suffices to show that Buddhism through its ideal of Right livelihood makes a great contribution towards the solution of the present day world problems, highly complicated though these are. The principles enunciated above are as much needed to-day as when first preached.

Personal, family or group requirements are to a great extent the stimuli that goad man to chalk out a worldly vocation, and if in the execution of those stimuli one has to deprive others of their joy of life and living and thus make an enemy of man, that vocation cannot be right. One should rather reduce one's wants than subject others to pangs of pain and misery. The fewer the wants, the easier will be the

return to personal happiness: the greater the wants the greater the lack of personal and social peace.

There can be offered some objections to this practice of Right livelihood enunciated by the Buddha. One objection can be that though the practical application of the principles so enunciated is desirable, is it possible to apply these principles in actual practice? There is no reason why these should fail. The golden example of Asoka's time stands unchallenged. What has happened once can happen again, if similar conditions are brought about. It may further be said that new complications in society may follow the suggested reforms, *viz.*, unemployment, etc. Yes, forsaking of wrong vocations will lead to unemployment in such vocations but the energy released by such unemployment and the funds saved from the wastage of fighting, the use of drink, intoxicants, etc., could be utilised to employ people in Right vocations leading to health, wealth and real prosperity of the land.

Another possible objection may be that "Right livelihood" is rarely a rich livelihood. True. But material acquisition is not the only standard by which the worth of a vocation should be judged. Vocational pursuit is not an absolute end in itself; it is ultimately a means to a spiritual end. So it is the lasting happiness that should be the criterion and not the mere mass of yellow metal, which is as temporary as anything material. A little penetrating vision beyond the charming veil of palaces and pelf, power and authority, name and fame, in most cases will show a horrible scene, where lie wailing widows and weeping orphans, broken hearts and starving skeletons, animals crying with pangs of pain, forcible separation from near and dear ones, broken hearts, shattered homes and ruined nations—in fact an atmosphere abounding in pain and

sorrow and full of streams of blood. It is this foundation that the blessed Dhamma of Lord Buddha hates to have for its spiritual edifice, for the glory built on such a foundation never abides and Pain sooner or later brings returns in Pain. "Such Rich livelihood" cannot be "Right livelihood" and so should not be aspired after. Right livelihood should lead one from darkness to Light, from Sorrow to Happiness, from Bondage to the Deliverance from world Dukkha. Such is the Ideal of the Buddha Dharma reflected in Right Livelihood.



SAMMA DITTHI (RIGHT UNDERSTANDING)

BY H. DE S. KULARATNE, J.P., U.P.M., GALLE

The idea or principle known as *Sammā Dīṭṭhi* contains perhaps the essence of the Buddha's suggestions to mankind as to how to begin to follow in His footsteps. It means right or best or highest or perfect vision or understanding.

If I should go before the Master and tell Him that I know the science of law and the laws of many lands and you were to tell Him that you know some of the languages, modern and ancient, and the physical sciences, I feel certain He would say, "Oh householders; your knowledge of these sciences is good and praiseworthy, but omniscient though I am, I did not devote my time to inculcate this kind of knowledge, because it is not sufficient unto Deliver-

ance. One thing only do I teach—Sorrow and the ending of Sorrow. Learn that too, and you will then gain the real understanding."

Sammā Diṭṭhi is of two kinds—Lokika and Lokuttara. Lokika Sammā Diṭṭhi is that elementary measure of Right Seeing which enables ordinary mortals like ourselves to distinguish good from evil, to understand what course of conduct is conducive to progress and deliverance and what retards and hinders progress and ultimate perfection.

The man with this measure of initial knowledge knows that killing and stealing, lust and lying and intoxicating drink are hindrances and obstacles upon the "Path to Sainthood". He understands that all impurities and evils spring from three main roots—First—Lobha or selfish craving, second—Dvesa—hatred or anger towards others, third—Moha—ignorance or delusion. It is because of this Moha or delusion that self-aggrandizement and self-gratification at the expense of others become possible and hence this is really the main root of all the trouble.

Similarly the man with this Lokika Sammā Diṭṭhi understands that in avoiding the above mentioned hindrances and obstacles lies the possibility of "Salvation". He perceives clearly that he must practise selflessness, compassion, kindness and love towards all beings, big and small.

"Put in its most succinct, its highest possible form", says Bhikkhu Silācāra, "Right understanding may be defined as the simple understanding that everything that has arisen, without any exception, has done so in dependence upon some immediately pre-existing condition, and that with the abrogation, the removal of this condition, the thing arising in dependence upon it is also abrogated, removed, ceases to be. Or as the Buddha Himself puts it, yet more briefly

and succinctly, it is to see "that being, this is ; that arising, this arises. That not being—this is not ; that ceasing, this ceases." This is the understanding that the Law of Causation applies not only to physical sciences but also to man and his various mental states.

As to what *Sammā Dīṭṭhi* is, it is best to quote the words of the Lord Buddha Himself as recorded in the *Saccavibhanga*. "*Tattha katarāṃ Sammādiṭṭhi, Dukkhe ñānaṃ, Dukkha Samudaye ñānaṃ, Dukkha Nirodhe ñānaṃ, Dukkha Nirodha Gāmini patipadāya ñānaṃ, Ayaṇ Vuccati, Bhikkave, Sammā Dīṭṭhi.*" *Sammā Dīṭṭhi* is, therefore, in the highest sense the full and perfect understanding of the Four Noble Truths.

No ordinary mortal ever reached this complete understanding on the first occasion of hearing it. In fact, only the sage, who has attained the stage of *Sotāpatti* and entered upon the stream which surely and certainly flows to the Ocean of *Nibbāna* has the happy privilege of getting the first clear vision of the Truth of *Nibbāna*. The approach to fullness of Right Understanding is slow and gradual proceeding by slow degrees from a bare intellectual assent to the truth of its terms, to a conviction of the whole man that the case veritably is as said. The goal must be reached by strenuous effort along the Path which leads thither.

Right understanding does not descend upon you from above. It must be acquired by association with the learned and wise, by listening to the Dhamma and by the study of the teachings of the Master. Even the two Chief Disciples of the Lord—*Sāriputta* and *Moggallāna*—understood the truth only after hearing the famous Stanza of *Assaji* beginning with, "*Ye Dhammā hetuppabhavā.*" It becomes a part of you as a result of much thinking and actual meditation, but it is well nigh impossible for us

to arrive at it unaided. As a student in a Christian missionary school, I remember being told that my conscience which pricked me when I did something wrong, was the still small voice of God speaking within me. The occasions when it pricked me were very varied and hard to classify. Had it not been for the love of the Buddha and the knowledge of His Dhamma which was inculcated in me by my beloved grandfather of happy memories, I might to-day be still listening to these arbitrary small voices. Let not any of my readers, nay, mankind itself, be led astray by these small voices which are heard in a different way by the cannibal and by you and me.

The whole of Buddhism can be classified under the heads of *Sīla*, *Samādhi* and *Paññā*, and the noble Eightfold Path is no exception. *Sammā Diṭṭhi* falls into the category of *Paññā* or Wisdom.

There are five kinds of *Sammā Diṭṭhi*, viz., (1) *Kamma*, (2) *Dhyāna*, (3) *Vipassanā*, (4) *Magga*, and (5) *Phala*.

The followers of the Lord Buddha are called persons with *Sammā Diṭṭhi* and the others are called *Miccā Diṭṭhis* or those who follow wrong views. If a person believes in the operation of the Law of *Kamma*, that what he sows he will reap, if a person sees that every good word, deed and thought lead to happiness inevitably as his shadow accompanies him and if he likewise understands that every evil word, deed and thought lead to unhappiness as the cart wheel follows the feet of the bull or horse tied to it, he is to that extent a Buddhist whether he calls himself a Christian, Hindu, Mohammedan or anything else. Such a person does not believe in the forgiveness of sins and in a vicarious Salvation. If he acts according to this light, he is already on the upward path.

Similarly the person who practises Dhyānas or the methods of mental concentration is on the way to happiness, though he may not even have heard the name of the Buddha. Contrast this just and reasonable doctrine with the doctrine of eternal hell fire that is awaiting all of us, who do not believe in the saving power of Jesus.

But it has to be remembered that no one but a Buddhist who has acquired *Sammā Dīṭṭhi* can perceive the three Characteristics of *Anicca*, *Dukkha* and *Anatta* in all things and see things in their true light. It is he only who can reach the *Magga* knowledge and realise the *Phala* of *Sotapanna*, *Sakadāgāmi*, *Anāgāmi* and *Arahan*, because it is only in the Buddha Dhamma that the goal of *Nibbāna* and the four stages thereto are preached.

To get a proper understanding of *Sammā Dīṭṭhi*, it is necessary to consider even briefly its opposite—*Miccā Dīṭṭhi* or false views. *Miccā Dīṭṭhi* according to Buddhism is the worst of all hindrances to progress, worse even than the *pañcānantariya Kammās*. Who is this confirmed wrong believer? He is that rare individual who has no principles and thinks there is no result of good or bad words, deeds or thoughts. In his opinion, it does him no harm to kill, to steal, to lie. Such poor misguided beings have indeed a long way to go before they get within sight of "Salvation" because they cannot and will not reform their lives. The man who has definite ideas of what is right and wrong, repents and turns over a new leaf after every mistake and makes even a feeble effort to walk along the correct Path, but the confirmed "*Miccā Dīṭṭhi*" man goes from bad to worse.

Right understanding is of very little value unless it is accompanied and followed by Right Conduct. The two

must go hand in hand. This idea has been well expressed by Bhikkhu Silācāra as follows:—

“And it (Right understanding) also is to be realised through an approach made up of so many slow and gradual stages. At first glimpsing but faintly, comprehending only dimly what deeds are good and what evil, what deeds further and what delay his deliverance, a man begins, half heartedly it may be and by no means at all times, to endeavour to do only such deeds as are good and to shun those that are evil. The effort put forth is not very great, so that the result achieved is not very great either, but such as it is, not without its due effect. The slight degree of success in Right doing thus achieved reacts upon the slight degree of Right understanding that leads to the effect made in that direction, in duly corresponding slight measure it strengthens and clarifies that understanding, makes what was little a tiny degree less little, makes the little to be somewhat more. And now with Right understanding thus in some small measure become clearer and stronger than it was before, the next effort of the man towards good and away from evil, is by so much a less half-hearted, and hence achievement a greater degree of success. This success again reacts upon the understanding so as to clarify and strengthen it yet more, and again the understanding thus endowed with fresh occasion of clarity and strength, makes possible a still higher degree of effort after right conduct. The whole procedure is like that of the cleansing of hands or feet. “As hand washes hand and foot washes foot,” says a Sutta, “so Right conduct is purified by Right understanding and Right understanding by Right Conduct”. Thus on and on these twain—conduct and understanding by the mutual strengthening influence of each upon the other gain depth and fulness in increasingly larger degrees, until

at length the highest possible degree of both is reached, the supreme summit of Right understanding attained, and the mind delivered, 'with the deliverance that comes of Wisdom', that which in its feeble, elementary beginnings was the first step upon the Path, having become in its final perfection the last step, the winning to the goal."

Thus from lowliest levels does the Path lead on to the loftiest heights. Thus may each man, just where he is and as he is, begin to take those steps, which only maintained and persisted in will bring him at length to the degree of perfection which all the great and noble of the earth have attained. For they too once stood where we now stand in the climb up the mountain of perfection. But by patient, continuous endeavour they have attained. Even so we also may attain through the perfection of Right Understanding.



SHRINE OF MERCY

BY BHIKKHU METTEYYA

*Lo! thou who comest thither, bare thy feet
And bow thy head! for all this spacious earth
Hath no spot more dear and hallowed.*

—Light of Asia.

In Sāvattthi, the sacred city, where the Master spent four and twenty rains, there exist to this day the ruins of the most unique shrine in the world.

To gods and men it is well known how the Lord of the world ministered to the sick,

Once, to bathe a sick brother whose body was full of ill-smelling ulcers, the Master boiled water with his own hands.

And He washed that monk with his own healing hands. Another day He bathed a monk who was lying in his own excrements.

Now, on one of these memorable spots they erected a noble shrine which would endure as a monument to His infinite mercy.

To-day, that all-glorious city of Sāvattthi is desolate. It is a sermon, in brick and stone, on the impermanence of things.

The fair Fane of Jetavana had fallen down. But that Monument to the Master's mercy still remained.

"To the north-east of the monastery of Jetavana," wrote General Alexander Cunningham in his invaluable *Archæological Report, 1862-63*, "there was a *stupa* built on the spot where the Buddha had washed the hands and feet of a sick monk. The remains of this *stupa* still exist in a mass of solid brick-work, at a distance of 550 feet from the Jetavana monastery. This ruined mass, which is $24\frac{1}{2}$ feet in height, is built entirely of large bricks, 24 by 10 by $3\frac{1}{2}$ inches, which is a sufficient proof of its antiquity."*

May His followers also minister to this world, so sick in mind and body.

* In General Cunningham's map of Sāvattthi, the site of this *Stupa* is marked H. See *Archæological Survey of India: Four Reports made during the years 1862 to 1865*, by Alexander Cunningham, C.S.I. Printed at the Government Central Press, Simla, 1871.



KUMBUM, THE MYSTIC CITY

BY LAMA GEDUN CHOMPELL.

[Lama Gedun Chompell is a learned Tibetan who is at present in India. He is a gentleman of extensive travels.—EDITOR]

Kumbum, mystic name, monastic city in Mongolian regions, reposing in mountain valleys. Boats gliding north-westward on the Hoangho, may carry the passenger on to a not long distance from this place, so strange, so mystic, known to but few of the West.

A few miles north of Kumbum is the village of Repkong, where stands my childhood's home. Here still dwells my aged mother, peacefully, attending to her religious duties and praying for her absent son, where memories linger of early days, when a fond sister, even in play was ever tender to her "little brother", where I had games with my boy-friends,—a big ball of wool, made by my mother's dear hands, figured prominently in these plays. I received my knowledge of Kumbum by personal experience ; I paid numerous prolonged visits there.

Kumbum is a monastic city ; inhabited by about three thousand monks of the Yellow Cap or Galugpa Order. The permanent Head of this monastery is Akya Lama, the incarnation of Chongkhapa. Under him is the Chief Priest, who is chosen annually.

The famous Lama Chongkhapa, who lived about six-hundred years ago, was born in the place now known as Kumbum. He was the incarnation of the Badhisatva Manjusri.

When the child was one year old, the usual Tibetan ceremony of hair-cutting was performed. The hair is then divided into two parts, one of which is buried, and the other kept as a tailsman, to be carried on the child's body. Now, in the place, where Chongkhapa's mother buried his hair a wonderful tree sprang up, and it is, in fact, this tree that has *made* Kumbum, and is to-day the marvel of the world. This tree is mentioned by Chongkhapa's biographer, about 600 years ago.

Three hundred years ago the then Dalai Lama erected a temple round this tree,—the Serdang Temple, a marvellous edifice, which might rank among the masterpieces of architecture of the world. It stands in the centre of the city and towers six storeys high. Its outer-walls are enamelled with a costly Chinese porcelain, of a pale green colour, and so highly polished that it is a reflecting mirror. The building is capped by four projecting roofs, the lowest being the largest. These are richly ornamented with gold. The walls within are covered with costly fresco-paintings and many art articles of untold value are kept in the shrine-rooms; some of these having been presented by Emperors of China.

There are but few windows. The interior is illuminated by lamps of fragrant oils. This is to symbolise the fact that the Light of the Dharma cannot come from without, the lamp of the Tathagata must burn within.

But the greatest treasure of the temple is the *Tree*,—Chandan-Dongpa. Over it a golden stupa has been erected, which rises to the fifth story. There is a door—well locked and sealed—on the north side of the stupa. Once a year this door is opened—on the anniversary of Chongkhapa's departure from earthlife, the 26th day of the tenth month of the Tibetan year. On that day the

officiating High Priest is instructed by the Head of the monastery to enter the stupa. This he does accompanied by some officiating lamas next in rank to him. They then bring out three leaves, on each of which, as I have personally witnessed, there is the figure of Manjusri in clear white outline. The leaves are oblong and of a yellow-green colour. On them there is further to be seen—in Tibetan characters—the mantra of Manjusri; but I have been able to decipher two or three of these letters only, and they were barely visible. These leaves have medicinal properties and are used in cases of fever.

The monks of Kumbum feel certain that the Tree is still alive. Should it dry, great misfortune might be expected.

From the main tree a root has branched eastward, and from this, three branch trees have sprung up. These are honoured with special distinction: the first, that is to say the largest in size, is the tree of the "Emperor of China," the second the "Tree of the King of Mongolia", and the third, that of the "Lama King of Tibet". In the month of the serpent (April), these trees bear delicate white blossoms, sweet and fragrant.

At the time of the 8th Dalai Lama the largest of these three trees went into decay. It was then prophesied that Emperors of China would cease to be,—a prophesy which has seen its fulfilment. All Buddhist devotees are eager to break the bonds of karma and numerous are the ways to which pious searchers resort in order to accomplish this. The monks of Kumbum, in their fervour, make untold prostrations to the Tree, and a very severe practice it is. They throw their whole form down in a sharp fall, holding high the hands. Throughout the 24

hours one sees the devotees in this practice. The face turned towards the Tree, hot tears rolling down their cheeks, they call out in agony,—

"Oh, Lord Chongkhapa, help me to avoid sin, help me to get wisdom and a kind heart.

Oh, Lord Chongkhapa, the Regent thou of the Buddha.

"Protector of sinners"

"Incarnation of Manjusri"

"Sun of the world"

"Friend of all without distinction",

Give me wisdom, give me a heart of love for all beings."

Often hands, forehead and knees are bleeding from deep cutting wounds, but that does not induce the devotee to stop. There are those who continue from sunrise to sunrise. I met one aged monk who had in this way saluted the Tree two million times.

These are a few words on the monastic city of Kumbum, which rests safely in its mountain valley of Mongolia, undisturbed by the noise and the din of modern civilization, yet having a life's purpose, a mission to fulfill that towers far above all that science has ever accomplished.



BUDDHIST FICTION

BY MIRIAM SALANAVE

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Some orthodox Buddhists object to Buddhist fiction considering it, as a rule, too highly romanticised and fanciful, hence misleading and inaccurate in whatever Buddhist information it may contain. There is truth in such criticism although most adult readers are intelligent enough to take their fiction with the proverbial grain of salt, and discerning enough to separate the wheat from the chaff.

There are, however, exceptions: so there will always be some who do accept every word as gospel truth. For instance we have personally heard of certain travellers trying to follow the sketchily outlined route that *Kim* and his lama took on their adventurous journeyings, only to discover that Kipling's geography was sadly at fault so far as this particular book was concerned. The book *Kim*, however, is neither a tourist guide book nor an authoritative book on Buddhism. It is frankly a book of romance. Therefore it was Kipling's privilege, a privilege granted to all writers and poets, to mix fact and fancy.

Many consider that *Kim* is Kipling's masterpiece. Particularly does this opinion prevail in India, for nothing that the master of his craft ever wrote so endeared him to Indian hearts as the charming story of an utterly lawless but lovable gamin; a boy, wild as the jungles he roved, and a Tibetan Buddhist lama, ancient of days. What a child-like lama he was, anxiously searching with age-dimmed eyes for "The River" that was to free him and

his beloved chela, Kim, "Little Friend of all the world" and "Friend of the Stars"—from the "Wheel of Things".

Kipling knew India as he should. He was born in Bombay, on December 20, 1865, which event is commemorated by a bronze tablet erected in the compound where the Kiplings lived at the time. This compound is now occupied by the National School of Art of Bombay in which school Lockwood Kipling was professor of architectural sculpture when his son Rudyard was born. When the boy was about 13 years old the family moved to Lahore. There his father founded the School of Art and later became the curator of the Museum which houses a wealth of Buddhist art. During the pilgrimage season streams of Tibetan Buddhists visit the place to study the stone pictures of the incidents in the life of the Lord. The commencement of Kipling's masterpiece centres around this interesting spot.

The fictitious story of little Kim is brimful of the strange things seen and heard in and around the Lahore Museum during those formative years of young Kipling's life. Possibly he imagined himself the hero. Boys are wont to picture themselves the hero of an exciting tale. How natural then that Kipling, not much more than a youth when the story was written, should have imagined himself the hero Kim. Be that as it may, it seems fairly certain that the "Fountain of Wisdom" and "Keeper of the Images" of the "Wonder House", as pilgrims call the Museum then as now, was none other than his father, Lockwood Kipling.

We can easily imagine Kim, just as young Kipling himself may have done on occasions, lying low, eyes and ears open wide, listening intently through a crack in the door, to hear what the two old men were so earnestly

discussing. And his wonderment when the lama, beholding the large relief of the Lord in the "Wonder House" for the first time, exclaimed in reverent awe: "The Lord! The Lord! It is Sakya Muni himself!" And then, half-sobbingly, intoning at low breath:

"To Him, the Way, the Law Apart
Whom Maya held beneath her heart
Ananda's Lord—the Bodhisat."

To readers of *Kim* who may have made a similar pilgrimage themselves as the old lama, to the Holy Places which His feet trod—to the Birthplace . . . Buddha Gaya . . . to Deer Park . . . to the place of His death", just as this writer herself has done, the story of *Kim*, albeit more fanciful than accurate perhaps, becomes glowingly alive.

Although there is much relating to Buddhism in *Kim*, so far as this writer knows, Kipling was not especially interested in the subject. There is, on the other hand, quite a marked undercurrent of mysticism running through many of his writings which is natural as he was Indian born.* He often alludes to Masonic Craft lore even in *Kim*. (Kipling became a member of Hope and Perseverance Lodge, Lahore, under special dispensation before attaining majority).

A suggestion that the lama was a Masonic brother occurs in the passage where he promises in the "Fountain of Wisdom" to make a picture on silk of the Tibetan Buddhist Wheel of Life, for "we be craftsmen together,

* Kipling's sister, socialite of Calcutta, was the automatic-script writer of the now famous "Calcutta Myers Script" first recorded in the proceedings of the Psychical Research Society, London, 1908. She had practised automatic writing as a pastime and wrote under the pen name of "Mrs. Holland".

thou and I." The old lama was proud of his skill in drawing this particular picture and never tired of explaining its meaning in detail to young *Kim* as he traced the "Great Wheel with its six spokes, whose centre is the conjoined Hog, Snake, and Dove (Ignorance, Anger, and Lust), and whose compartments are all heavens and hells, and all the chances of human life. Men say that the Bodhisatta Himself first drew it with grains of rice upon the dust, to teach his Disciples the cause of things. Many ages have crystallized it into a most wonderful convention crowded with hundreds of little figures whose every line carries a meaning. Few can translate the picture-parable; there are not twenty in all the world who can draw it surely without a copy; of those who can draw and expound there are but three".

Returning to the question of Buddhist fiction and its value, if any: the average person reads such stories primarily for entertainment. If it happens there are bits of information scattered through the pages, as may be found in *Kim*, and the reader inclines to serious thought, he soon separates the wheat from the chaff. In this way many readers have been led to read more serious books on Buddhism.

Fielding Hall's "The Soul of a People", a fascinating story of Burmese Buddhism, is another piece of brilliant and glorified writing. Yet it contains much interesting information which, without doubt, has started many casual readers off on a real treasure-hunt in other Buddha-fields of literature. The same may be said of some of the writings of Lafcadio Hearn, or the Buddhist stories of L. Adams Beck, with their sometimes sugary and romantic appeal.

An incident showing how some readers mistake fiction for fact occurred in San Francisco some years back. A young woman read Mrs. Beck's "House of Fulfilment" and was so swept off her feet emotionally that she decided then and there to become a Tibetan nun, no less! Accordingly, she was ordained by a Buddhist monk in the city at the time. Newspaper reporters were *invited to attend* the lock-cutting ceremony and *bring their cameras!* News-hawkers, eager always for sensational copy, pounced on the unusual circumstances of "an attractive young woman forsaking home and son to become a Buddhist nun" and, naturally, made the most of it. In a Christian land where Buddhism is, at any time, looked askant, the "desertion of her son" evoked a storm of adverse criticism and protest. As a matter of actual record, however, she never even left the state, then or since! (Incidentally, in the U. S. news of Buddhism frequently gets such flash-light publicity with hardly a modicum of truth in it). Newspapers are not altogether to blame in the matter either. Locally it flares up like a rocket, flickers out and then is soon forgotten. But unfortunately the flashy news items find their way eventually to Buddhist magazines of other lands where the stories are accepted as true and so revived and reprinted. This probably does little harm, if any, but the foregoing incident shows that any items of a sensational nature culled from newspapers should not be taken seriously until first verified.

On the other hand, Mrs. Beck's "The Garden of Vision" has, without doubt, inspired many readers to take up later the study of Zen Buddhism and meditation seriously. A number have frankly said that they would have found the more profound Zen literature exceedingly dull and heavy reading if their appetites had not first been

whetted by reading her romantic story. Mrs. Beck was herself an avowed Buddhist. It is possible that she wrote her story with the idea of interesting readers who might not have been otherwise attracted except through light, bright books.

As for Kipling, most likely he would have been thoroughly amused to know that any one considered *Kim* a book with a mission. Yet, vividly coloured romance though it be, there are scattered, through its pages many choice bits worth reading and with which the most critical Buddhist can surely find no fault: "All desire is illusion and a new binding upon the Wheel." "Who can read the Cause of an act is halfway to freedom."

Looking at the question, without prejudice, it would seem then that even the most glamorous Buddhist romance has, after all, a definite place of its own in Buddhist literature, if only as a sort of literary *hors d'oeuvre*.

As frequent references have been made herein to the "Images" in the Lahore "Wonder House", before concluding, perhaps a bit about a few of these Buddhist stone pictures may not be amiss as they are not only the pride of the Punjab but are also the envy of collectors the world over. Whether or not they reflect purely Indian Art or Grecian, being neither an artist nor an art connoisseur, the writer cannot say. The controversy appears unending and "who shall decide when doctors disagree?"

These Buddhist sculptures depict the development of a Buddha from a humble dumb creature of the field up to an exalted Supreme Master of Virtue and Wisdom. Lockwood Kipling, talented sculpture that he was, must have thoroughly enjoyed studying the ancient stones during the years he was curator of the Museum. That he also

took a keen interest in his son's book is manifest by his exquisite drawings, inspired no doubt by these sculptures, which illustrate incidents in the book *Kim*.

It is impossible to say definitely which of the stone pictures are most beautiful or appealing. When this writer visited the Lahore Museum, in the course of her recent pilgrimage to the places sacred to Buddhism, perhaps those depicting the nativity and the bath of the Bodhisatta, Mara's attack when the Buddha approached the Bo tree, setting the Wheel of the Law in motion, and the Parinirvana, impressed her the most. However, all are beautiful and impressive.

One particularly interesting sculpture shows the Lord descending a ladder on his return to earth from heaven where he had gone to preach the Good Law to his mother. It is said to have been one of his first acts after attaining Buddhahood. At the foot of the ladder kneels a figure which, despite its masculine appearance, is in reality a nun, Bhikkhuni Uppalavanna, who, because of her faith and devotion was, as a reward, able to assume the form of a Chakravartinraja, "a universal king".

This touching story of the Buddha's first thought of his mother after attaining enlightenment, the incident of the devout nun and her reward, together with the texts in which the Master has said that *women were capable* of reaching enlightenment, and texts also showing that a goodly number *actually became enlightened* during His lifetime, as well as afterwards, seem to nullify the implication that the Master, personification of Love, Justice, Tolerance and Compassion, entertained any feeling of aversion for women, which *idée fixe* seems to have gained credence in the later centuries.

There is another charming picture of the Handful of Dust offering. A delightful story but familiar to most Buddhists so is only mentioned in passing. Another scene, possibly not so familiar, is of the Mother of Demons who devours little children. This picture of Harti shows her with a babe in her arms and others around her shoulders. She apparently personifies maternal love. No one would ever suspect from this picture that she, mother of no less than five hundred sons of her own, was in reality a terrible ogress who ate babies of other people. One day the Buddha, deciding to teach her an unforgettable lesson, hid her youngest and best loved son in his begging bowl. Later he met the disconsolate mother aimlessly wandering about bowed down with grief at her loss. Inquiring of her the reason he expressed surprise that she should feel so sad over the loss of just one son out of so many, and then pointed out to her the unconsolable grief she had caused other parents when, through her wickedness, they lost sometimes an only child. She was immediately converted.



THE EXACT FORMATION OF CONSCIOUSNESS AND MIND

BY THE VEN. BHIKKHU ARIYA DHAMMA, B.A.,

As expounded by the Exalted Buddha in the 'Abhidhamma', there are only six organs through which Consciousness expresses itself, *viz.*, Eye, Ear, Nose, Tongue, Body and Mind. Consciousness cannot function without a cause, and its function is incomplete without the co-

assistance of the respective essentials, mental properties, negative and positive mirrors and the final collusion of material qualities with the mental faculties. For example, a Consciousness is something like the Governor of a Province and the Mental properties etc., are like the Ministers and Secretaries.

I herewith deal with the Eye-Consciousness only.

No Consciousness can take place without the simultaneous occurrence of the Essentials required in each Consciousness such as, the Eye, Ear, Nose, Tongue, Body, and Mind. In the case of the Eye-Consciousness the supply of five-essentials is required namely, (1) The Eye-Basis, (2) Sight, (3) Light, (4) Form, and (5) Attention. If one of the five-essentials is missing, or if its occurrence is either earlier or later than required, Eye-Consciousness cannot take place. Why? Taking the Essentials from one to five, you will see that a Being who has no Eye-Basis is incapable of seeing anything, and one who has Eye-Basis but no Sight, is called blind; so it is proved beyond doubt that without the Eye-Basis and Sight, Eye-Consciousness can never take place. Now taking the third Essential, we shall see that in the dark we cannot recognise people, unless they speak to us, but the sound of speech is concerned with the Ear Consciousness and not with the Eye; hence, the essential of Light is thus proved. Coming to the Fourth-Essential, you will find that in the absence of any kind of form whatsoever, that is, from the minutest dust to the huge sky, there will be no being to see and nothing to look at; therefore, the necessity of form is inevitable for the formation of the Eye-Consciousness. The last Essential can be understood as absolutely necessary, as no sane person will deny the fact that, without attention, no consciousness of any kind whatsoever can take

place. When the aforestated Five-Essentials simultaneously take place, immediately seven Mental-Properties, namely, (1) Contact, (2) Feeling, (3) Perception, (4) Intention, (5) Psychic-life, (6) Concentration, and (7) Attention arise; without these the Consciousness of the Eye is incomplete. No sooner does the Eye-Consciousness take place with the help of the Five-Essentials mentioned, than there occurs Contact between the Eye and the Form, and on this circumstance of Contact, the Feeling, either Pleasant, Unpleasant or Natural, takes place; the perception marks the form perceived by the Eye, and the impression of it is recorded in the cells of the Brain; then the impression of either good or evil takes place on the form, which impression is followed by the Psychic-life and furthered by momentary Concentration, causing full attention on the object seen; in this way the seven Mental Properties, just mentioned above, help the Eye-Consciousness to complete its work. In spite of the Essentials of Eye-Consciousness and the seven Mental Properties, the Eye-Consciousness can still not function without the Negative and the Positive Mirrors, which manifest at the very out-set. Unless and until all the forms that are seen by an individual are reflected in the Eye-Ball, the Consciousness of the Eye cannot take place; this is called the Negative Mirror; though the Eye sees, it does not understand; Mind, which is formed in the Heart-Basis, by the collusion of Material Qualities and Mental Faculties, is the power that understands. Therefore, the positive Mirror is at the Heart-Basis, and thus the Eye-Consciousness completes its course. All objects reflected in the Eye-Ball are seen upside down, just as the reflection of a person, whose photo is being taken, reflects in the Camera-Lense; but by the effect of the positive reflection on the

Heart-Basis, where Mind is formed, all the objects reflected in the Eye-Ball upside-down, are again seen erect by the Eye-Consciousness.

Therefore, seventeen things in all are required for the complete formation of the Eye-Consciousness alone, *viz.*, (1) Eye Basis, (2) Sight, (3) Form, (4) Light, (5) Attention, (6) Eye-Consciousness, (7) Contact, (8) Feeling, (9) Perception, (10) Intention, (11) Psychic-life, (12) Concentration, (13) Full-Attention, (14) Negative Mirror, (15) Positive Mirror, (16) Collusion of the Material Qualities, and (17) Collusion of the Mental Faculties. The combination of these seventeen things is called the Mind, which is formed on that particular Eye-Consciousness. As soon as the Consciousness is complete and the Mind is formed, it flows on in an enormous speed like the constant flowing of a River-Current; but on account of the successive states of Consciousness taking place over the same objects and under the same circumstances, we imagine that the voluminous-currents of the varying states of Consciousness are one and the same. In fact the Consciousness of a moment ago is not the same as the Consciousness of a moment after; the Consciousness may be compared to the running current of a River, and the Mind to the River itself.

As in the case of Eye-Consciousness, so in the case of Ear, Nose, Tongue and Body, seventeen things are required to form a complete Consciousness in which case the Essentials are quite different from one another; but in the case of Mind-Consciousness twenty-one things are required. I may mention here that the states of Consciousness are 89 in number, Mental Properties are Fifty-two, Essentials are thirty, and the Mirrors and Collusions are two in each Consciousness.

All states of Consciousness have the inherent quality of arising and passing away, the speed of Consciousness is seventeen times greater than the speed of Light and Wireless-waves. Science tells us Light and the Wireless-waves travel at a rate of 186,000 miles per second; therefore Consciousness travels at a rate of 31,62,000 miles per second according to Science, but as preached by Lord Buddha Consciousness travels at the rate of one Lakh Crores of times within the time we close and open our eye-lids. Originally, Consciousness of any description is neither in our Heart nor in any one of our Sense-Bases, but it occurs by cause and effect, as mentioned above, and immediately passes away. Only its impression is recorded in the Brain-cells, owing to which we recollect things, when fresh states of Consciousness take place over similar objects and things. But the Brain, like the Gramophone-record, though it records the impressions of almost all states of Consciousness and Emotions, has not the Faculty of understanding; the Faculty of Understanding takes place only when the final Collusion of the Material Qualities and Mental Properties or faculties takes place in the Heart Basis, and then the Mind is formed and passes away; but owing to successive states of Consciousness taking place on similar objects and senses, we imagine it is the same Consciousness and the very same Mind.



THE CELESTIAL PLANE AND THE GHOST PLANE

*Translated by the Ven. P. Vajirañāna Thera, Ph.D. and
Mr. B. L. Broughton, M.A.*

(Continued from page 305 of the last issue)

XXVII.

THE CELESTIAL MANSION OF THE ALMS GIVER.

The Buddha was living at Sāvatti in Jetavana. At that time a certain woman of Uttaramadhurā, of advanced years, was destined to be born in the World of the Waste, the Downfall. The Buddha in the morning surveying the world with great compassion, beheld this woman and feeling pity for her, in order to give her the means to attain the deva world, went alone to Madhurā. Early in the morning he went on alms round outside the town. The woman at that time was preparing food, went to the well to bathe and was returning with water. On the way seeing the Buddha she invited Him to accept a meal from her.

(The MS. is here incomplete)

XXVIII.

THE CELESTIAL MANSION OF ULĀRA.

The Buddha was dwelling at Rājagaha in the Bamboo Grove at Kalandakanivāpa. At that time in Rājagaha in the family of Moggallāna's supporters there was a girl who was fond of giving charity. Whatever food she received as her share, she used to give half of it in charity. She never ate without giving away a share. If there was no one to receive, she kept it until she saw some one to whom she could give.

The mother knowing that her daughter was charitable gave her more. The girl from that portion also gave charity. Thus she passed the time, and when she was grown up her parents married her to a man in the same city. This man's family held wrong views and were not pious or given to charity. One day the Venerable Moggallāna on his alms round in Rājagaha approached the house of her mother-in-law. The girl seeing the Elder was pleased and inviting him into the house and saluting him offered him some cake which was kept by her mother-in-law, without telling her, thinking that her mother-in-law would be pleased to share the merit of the offering. The Elder giving her thanks departed. The girl told her mother-in-law, "The cake kept for you I offered to Mahā Moggallāna". The mother-in-law being angry, exclaimed, "My things you have given to the ascetic without asking me, you wretched girl", and taking a cudgel, beat her on the shoulder. The girl being very delicate could not endure that beating, so she fell sick in consequence and dying was reborn in the World of the Thirty-three Devas.

As before Moggallāna seeing her questioned her thus:

"Great your colour and your splendour
 Shining over all directions.
 All around a troop of fairies
 Sing and move in mazy dances.
 And resplendent sons of devas
 Gaze in rapture and revere you.
 Glorious your celestial mansion
 Fulgent with a golden shining.
 Queen of all this troop of fairies
 You amidst a train celestial
 Happy taste of joys abundant.
 I ask, O one of form resplendent,
 What righteous deed of virtuous karma
 Gave you all this joy and glory?"

(To be continued)

SINGAPORE BUDDHISTS FORM BRANCH OF MAHA BODHI SOCIETY

On the inauguration, on Tuesday, May 2, of the local branch of the Maha Bodhi Society, congratulatory telegrams were received from Sir Manmatha Nath Mukherji and Sjt. Devapriya Valisinha, President and General Secretary respectively of the parent Society in Calcutta.

The inaugural meeting which was held at Leong San See Temple, 371, Race Course Road, was presided over by Dr. Lim Boon Keng, O.B.E.

After the Chairman's introductory remarks, the honorary secretary of the Malayan Buddhist Syndicate read an interesting report of the syndicate and all its activities since its inception and traced the steps taken to form a branch of the Maha Bodhi Society here.

The President of the Syndicate, Dr. Weerkoon, who followed next gave an account of the Maha Bodhi Society. He said that the Maha Bodhi Society was founded by the late Ven. Anagarika Dharmapala with a handful of Buddhists about 50 years ago, primarily for the recovery for the Buddhists of the historic spot where Lord Buddha had attained enlightenment, and secondly with the object of reviving and propagating Buddhism in India and other countries for the welfare of mankind.

Referring to the draft rules, the speaker stated that they practically constituted a replica of the rules of the parent Society. The Society did not restrict its membership to Buddhists alone, its doors being open to members of other religions as well.

FREE HOSPITALS.

The Society to-day had branches in Europe, America and Asia, and amongst its activities might be mentioned the esta-

blishment of free hospitals and dispensaries, of schools and colleges for religious and secular education, and social service and missionary work.

The speaker pointed out that the Maha Bodhi Society was to-day an authoritative and significant unit in the social and cultural life of India. The need for a similar responsible organisation to cater for the needs of the Buddhists in Malaya had long been felt.

The speaker next referred to a few pressing needs of the Buddhists locally, *viz.*, the absence of a Buddhist Registrar of Marriages, of a Buddhist crematorium, of a Buddhist Advisory Board to advise Government on matters Buddhistic, and the absence of any public holidays for Buddhist festival days like Vesak.

There was also the need for a proper international temple—a 'Vihara.' These and other questions would properly engage the attention of the Maha Bodhi Society of Malaya, added the speaker.

RESOLUTIONS PASSED.

Continuing, Dr. Weerekoon referred to the visit to Malaya last year of Mr. Valisinha, who suggested the formation of a branch of the Maha Bodhi Society in Singapore. Here the speaker mentioned that there were several Buddhist bodies locally which, however, would not clash with the Maha Bodhi Society. On the contrary, the latter would justify its existence by guiding the other bodies along authoritative and proper lines.

Formal resolutions proposing the formation of the Maha Bodhi Society of Malaya and the adoption of the draft rules prepared by the Syndicate in collaboration with the parent Society in India, were passed unanimously.

Another resolution of interest which was adopted related to the opening of a Fund for the purchase and supply of an Ambulance (Red Cross) for the relief of the wounded in China,

and Mr. Lee, Drs. Thumboo and Weerekoon were appointed to form a Committee to give effect to this resolution.

The election of office-bearers of the new Society resulted as follows :

Patrons : Sir D. B. Jayatilaka, Leader of the State Council, Ceylon (subject to confirmation and acceptance) ; H. E. Luang Vudhisara Netinati, Consul General for Siam ; H. E. Kao Ling Pai, Consul General for China. President : Dr. A. J. Thumboo ; Vice-President : Mr. Lee Choon Seng ; General Secretary, Dr. Arthur Weerekoon ; Assistant Secretaries : Mr. Sim Ngat Seng, Mr. S. V. A. Mahanama ; Treasurer : Mr. W. A. Sirisena ; Assistant Treasurer : Dr. Oon Kok Peng ; Honorary Auditor : Mr. P. Edgar Perera, A.C.R.A. ; members of working Council : Messrs. Lee, Kim Choon and Kok Cheng.

The proceedings terminated with a vote of thanks to the Chair after which light refreshments were served.

—*"Malaya Tribune"*, 11th May, 1939.

ANNIVERSARY OF LORD BUDDHA'S FIRST SERMON

On the 1st day of July, 1939, the Maha Bodhi Society, Calcutta, celebrated, at the Sri Dharmarajika Vihara, the *Asar Purnima* Festival. A public meeting was convened in the evening at the Vihara Hall under the chairmanship of Sir Manmathanath Mukerji, President of the Maha Bodhi Society. The Hall was crowded with a distinguished gathering.

Proceedings began with the taking of the five precepts and the singing of a song appropriate to the occasion.

Welcoming the guests, Bhikkhu Seelabhadra explained what was meant by Dharmacakrapravartana or the setting of the Wheel of Law, the anniversary of which they had assembled to observe.

Bhikkhu Seelabhadra was followed by Srimati Sarala Devi Choudhurani, who in her speech, feelingly referred to the historic event. The next speaker Mr. D. C. Ghose, Bar-at-Law, regretted the lack of religion in the modern world. He referred to the war between China and Japan and the situation in Europe and said that Lord Buddha's teaching of *ahinsa* alone could save the world. Before concluding he moved a resolution that a committee consisting of the following should be formed to raise funds to redecorate the walls of the Vihara with scenes from the life of Buddha :

Sir Manmatha Nath Mukerji (*President*).

The Hon. Mr. Nalini Ranjan Sarkar.

Mr. Debi Prasad Khaitan.

Mr. D. C. Ghose.

Mr. Devapriya Valisinha (*Secretary*).

The resolution was seconded by Mr. Devapriya Valisinha and carried unanimously.

Mr. D. P. Khaitan stressed the necessity of making religion a part and parcel of one's daily life. He advocated that there should be spiritual and moral growth along with material prosperity.

Dr. Radhakumud Mookerjee, the distinguished professor of History, narrated the chief events in the life of the Lord Buddha leading to the famous first sermon at Sarnath near Benares. He said that the Buddha's birth and the commencement of his preaching were a cosmic necessity as the whole world was awaiting his coming to set them on the path of righteousness.

At this stage Sir Manmatha Nath Mukerji left the meeting as he had to fulfill another engagement. Srimati Sarala Devi Choudhurani then took the chair.

Mr. Basanta Kumar Bose read a thoughtful paper on the significance of the day.

Nawabzada A. F. M. Abdul Ali said, in the course of his address, that Buddha was the greatest son of India who had

influenced the culture of the world and as such the people of India, whatever their creed or culture, ought to join hands in offering a sincere tribute of respect to his memory.

Before the meeting terminated the Chairman announced amidst applause a donation of Rs. 250/- for the redecoration of the walls from Mr. Umesh Chandra Seal, the well-known landed proprietor of Calcutta.

With a closing song the meeting dispersed.



NEWS OF BUDDHIST ACTIVITIES

International Buddhist Women's Association.

An International Buddhist Women's Association was inaugurated at a well attended meeting held at the Museaus College, Colombo, on the 11th July. Mrs. A. M. De Silva who presided, appealed to all women in Ceylon to support the cause. She said that the Association was the idea of Miss G. C. Lounsbery, President, Les Amis du Bouddhisme of Paris. "I am sure", she continued, "that you realise that it is very necessary to have a home or place for religious study and discussion and to exchange views. Not only is there this need for foreign students, but the need is more urgent in the case of our own students. So we intend arranging for a library, religious classes, and Pāli classes for our members."

Membership of the Association is open to all Buddhist women and girls of twenty years and over.

The election of office-bearers resulted as follows: President—Mrs. A. M. de Silva; General Secretary—Miss S. Nimalasuriya.

It was decided to found a temporary home in Ceylon for foreign students of Buddhism.

Sadhu T. L. Vaswani in Ceylon.

Sadhu T. L. Vaswani, the well-known Indian preacher, is on a visit to Ceylon where he is addressing successful meetings. He was accorded a public reception at the Ananda College, Colombo, soon after landing. Under the auspices of the Central Y. M. B. A., he delivered an interesting lecture on "Buddha's message to a warring world". In the course of his speech he said, "the Buddha's message is a view-point, a vision. But this view-point has yet to be appreciated. Men and women are still in sorrow and suffering because they have not put the Buddha's message into practice in their daily lives."

* * * *

Golden Gate International Exposition.

One of the members of the Maha Bodhi Society who had visited the above exposition writes, in the course of a letter, to the Editor of this journal: "I took a trip to San Francisco's World Fair Exposition on Treasure Island and I feel sure that you will enjoy to hear that, at this Exhibition, there is an imposing mural-outdoor-sculpture called "The Peace-makers" where a more than natural-sized, exquisite Buddha figure in the centre represents the Orient. At the feet of the Buddha sits a woman in Indian drapery though she represents the Occident. The Buddha, with a halo round his head, sitting with legs crossed expresses Peace, Majesty and Serenity. Towards this centre smaller figures representing the different nations, are marching symbolizing the slow approach of mankind towards the peaceful ideas of the East and the West. The whole mural sculpture, 144ft. by 58ft., is in yellow and gold colours. Three sisters, Margaret, Helen and Esther Bruton are the artists".

* * * *

Chinese Buddhist Monks doing War Relief Work.

Several hundred monks living in the secluded monasteries of Hengshan, China's South Sacred Mountain, have just

organised the Nanyo Buddhist Salvation Association for war service. They are to do publicity, front line rescue and comfort work. They will maintain a clinic at Hengshan to serve the health needs of the local populace. The Hengshan monks are not the first Buddhists to devote themselves to humanitarian work. A number of rescue corps were organized by monks in Shanghai, Wuhan, Ningpo, Chungking, and other cities to do first aid work at various China fronts. The best known of all these Buddhist monk war service corps is the Shanghai contingent which, with 120 monks drawn from different temples in and around Shanghai, did heroic service during the 1937 battle of Shanghai. Later, this same corps saw service on the Tientsin-Pukow and Peiping-Hankow railway fronts and at the battle of Wuhan. In Hankow, they were reinforced by 60 monks recruited from temples of the city of Wuhan. They are now serving on the Central China front.—*Hindusthan Standard*.

* * * * *

Rangoon honours the Pinnacle of Stupa to be sent to Ceylon.

At least 30,000 people were assembled at the Rangoon Central Railway Station to pay their respects to the Seinbu, valued at over Rs. 1 lakh, which the residents of Mogok are sending to the Ruvanveli Seya Pagoda at Anuradhapura, Ceylon. The Seinbu was brought in a saloon carriage located in the centre of a special train. About two hundred residents of Mogok and many hundreds of other devout Buddhists were passengers in the train. Long before the train was due to arrive, the main platform and the adjoining platform were thronged with people. Dense crowds were congregated outside the station building.

On the train's arrival, the Trustees inspected the Seinbu to satisfy themselves that it had arrived intact. The Seinbu was then carried reverently to the Golden Hintha. The procession then began with a company of Burmans dressed as Burmese soldiers of pre-annexation days at the head. Accom-

panying the Seinbu in the Golden Hintha were Senator U Thwin, a trustee of the Swedagon Pagoda, and two of the most senior Rangoon Sayadaws (High Priests). The procession, which was nearly two miles long terminated at the Swedagon Pagoda where the Seinbu was safely deposited. It will remain there till November next when an elaborate religious ceremony will be held before it is sent to Ceylon.

* * * * *

Buddhist Art Remains in Kashmere.

On the 9th July, under the auspices of the Maha Modhi Society, Dr. Kalidas Nag, M.A., D.Litt., who had returned from a visit to Kashmere, delivered an interesting lecture on the Buddhist Art Remains of Kashmere. He traced the history of the State from early times and the part it played in the development of Indian art. He also mentioned about the Buddhist ruins scattered all over the country which testified to the fact that Buddhism had attained a high position in the state.

* * * * *

East-West Buddhist Welfare Mission, San Francisco.

Four years have now passed since our work was started. Four years since *A Buddhist Roll Call* went forth outlining the aims and objects of the work, the hopes and aspirations of its founder. They have been busy, happy years, fraught with a few headaches and heartaches. But even when things seemed at a standstill, no thought was ever entertained of giving up. Now, reviewing the years, we realize that much more has been accomplished than we thought.

During this time many thousands of leaflets and other Buddhist literature have been distributed *free* by the Bureau to inquirers everywhere. No request has gone unheeded, for no one should be denied a chance to learn more of a Doctrine which is "glorious in its origin, glorious at the climax and

glorious at the goal, in the spirit and in the letter," for lack of means to buy books.

Our welfare efforts in behalf of men and beasts have been many and varied. We have worked diligently to help promote world peace. War—in fact killing of any kind—the making and sale of arms, and many other evils too numerous to mention, but contained in the precepts, "*all are equally forbidden by Buddha's law.*" We have also worked in behalf of helpless animals. "The poor beasts of the fields, being dull of intellect," as the Buddha said, "should be pitied and protected for that very reason." And we have done what we could, according to limited funds, for the needy. We hold the apparently somewhat outmoded belief that *the Dharma should be practised as well as preached.*

Naturally the cost of all this has been great and is constantly increasing. When friends forget that the work is not endowed, but depends entirely for its support upon the good will of sympathizers, their free-will offerings, and a few book orders, obviously the progress of the work halts. Fortunately a faithful few do remember, hence our survival. If you believe that what we are doing is worth while, will you not keep it in mind more often, even though it means some self-sacrifice? Much happiness may be found in forgetting self occasionally—forgetting little "me" and "mine," thinking more of "Thee" and "Thine." *Remember, this plea, now and always, is strictly impersonal. Not a cent received is ever used for personal needs.* The writer considers herself merely a humble steward in the Master's service. Keep only the purpose of the work then in mind and please forget the steward personally.

And now at this time especially, let us reverently turn our hearts and minds toward Maitreya, the future Buddha whose name means kindness. And resolve to work more faithfully to prepare the way for His coming, by making the Dharma, a light in a dark world, more widely known.

MIRIAM SALANAVE.

NOTES AND NEWS

Buddhagaya Temple.

On another page is published a letter received from Dr. Rajendra Prasad, President, Indian National Congress, with regard to the important question of the Buddhagaya Temple. No doubt the Buddhists will read it with much interest. We are glad that the Congress Government is at last taking up the matter in their hands. We hope that there will be no undue delay in drafting a bill and placing it before the Legislative Assembly. Buddhists have been waiting for two years expecting the popular Congress Government to do justice to them in this matter and we trust we shall not be disappointed once again. In the course of a letter Mahatma Gandhi wrote to the Maha Bodhi Society in 1920 as follows: "Much as I should like to help you, it is not possible for me to do anything directly at the present moment. The question you raise can be solved in a moment when India comes to her own." With the introduction of Provincial Autonomy two years ago, India may be said to have "come to her own" at least with regard to the right of settling such matters. The British Government will not interfere if the Congress Government makes up its mind to do justice to the Buddhists. We appeal to Mahatma Gandhi to fulfil the promise he had made in 1920. Though he is not running the Congress Governments, he is the *de facto* ruler of the seven Congress Provinces.

* * * *

Coming Indian Census.

The *Jat Pat Todak Mandal* of Lahore is doing great service to India by its unremitting efforts to remove the curse of caste from this country. India's political downfall

and her social degradation can be directly ascribed to this caste system with its resultant untouchability. Lord Buddha was the first to deal it a severe blow and, as long as Buddhism was a living force in India, caste never succeeded in demoralising the people. However, with the disappearance of Buddhism the system again raised its ugly head with the result that the edifice of Indian unity which was being built up by Buddhism crumbled down and the people became separated into watertight compartments. Scholars are divided as to the actual cause of India's downfall. However, there is no doubt that caste system played an important part. We, therefore, heartily support the *Jat Pat Todak Mandal's* appeal that when filling up the Census forms, no lover of India's future should mention his caste. To state one's caste is not obligatory, so no harm will be done if it is left out altogether.

* * * *

The Appeal for New Subscribers.

We regret our appeal for new subscribers has not met with the success we anticipated. We had invited every subscriber to enrol two of his friends and thereby help us in spreading the Dhamma far and wide. Only a very few have responded. This indifference is most regrettable. We appeal to them once again for their co-operation. We are glad to announce that the first subscriber to respond to our appeal was U Ba Dun, Bar-at-Law, Secretary, Burma Legislative Council. We trust his example will be followed by others.

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Mrs. Salanave's work in America.

We have pleasure in publishing in this number the fourth annual report of Mrs. Salanave's work in America for the spread of the Dhamma. Considering the short time she has been engaged in the work and the lack of sufficient support, what she has been able to achieve is, indeed, most praiseworthy. Single-handed she has been

carrying on the work of a dozen persons. She does not follow the sensational methods adopted by some people to attract the notice of the American public. This makes her achievement all the more creditable. May we hope that all sincere Buddhists and others interested in Buddhism as a living faith in America will co-operate with Mrs. Salanave in her self-appointed task. Her address is East-West Buddhist Welfare Mission, Apartment 4, 715 McAlister St., San Francisco, U. S. A.

International Buddhist Women's Association.

We heartily congratulate Miss G. C. Lounsbury on the successful inauguration of the International Buddhist Women's Association for which she has been working most strenuously for a considerable time. The need for such an Association has been felt since a long time especially by the Western students who come over to the East for the study of Buddhism. We are glad to read from the report of the inaugural meeting in Colombo that arrangements will be made to accommodate them when they come to Ceylon. This is a step in the right direction. We wish the Association's work every success.



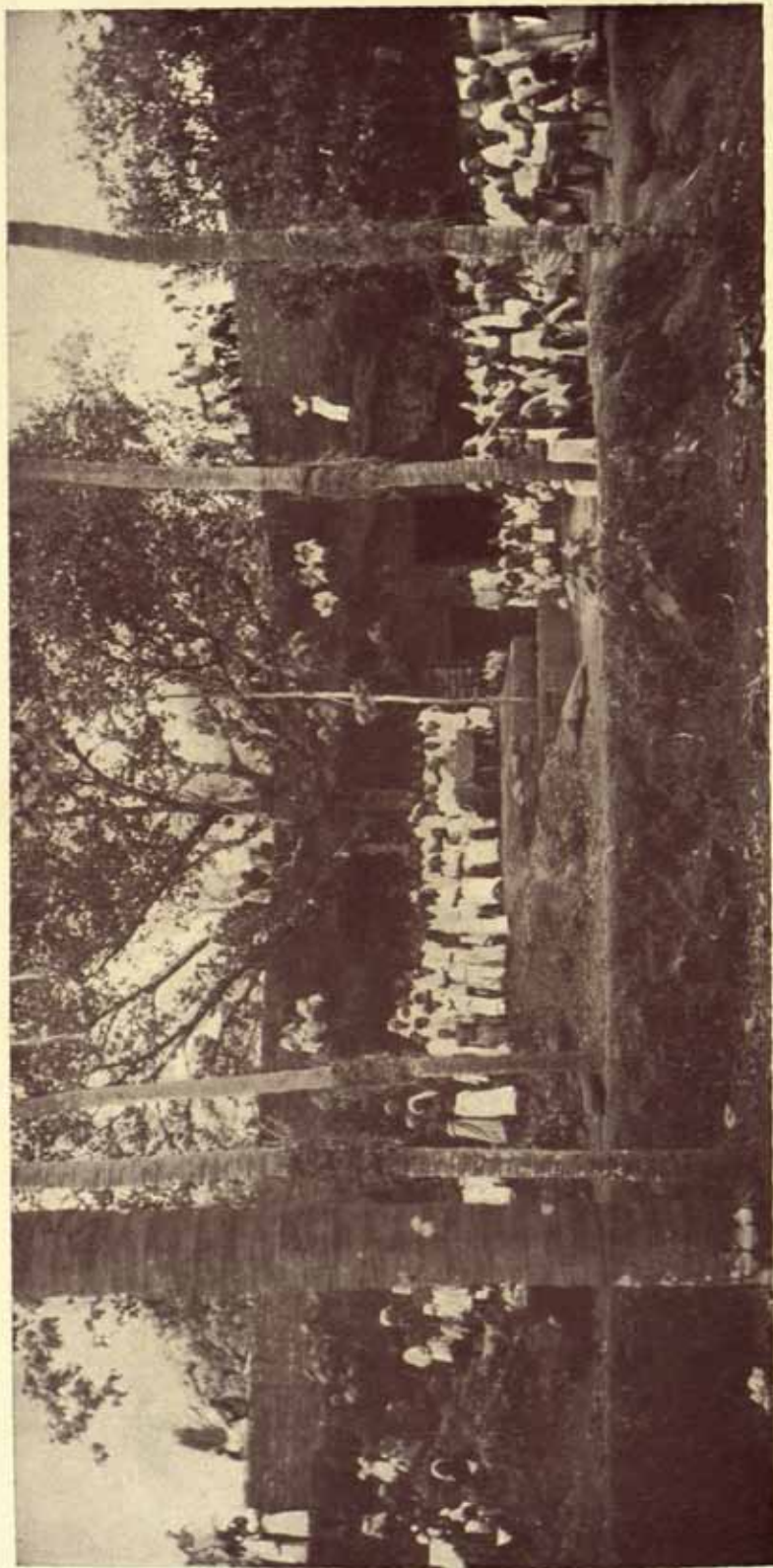
CORRESPONDENCE

*Birla House, Ranchi,
July 19th, 1939.*

MY DEAR MR. VALISINHA,

I have received your letter of 10th July. The delay in taking up the question has been principally due to other more pressing things nearer home which the Ministry could not well keep pending. But it has not been out of their mind and is as a matter of fact receiving consideration at the present moment.

Yours Sincerely,
RAJENDRA PRASAD,



CAVE AT TANUR

Presented to the Maha Bodhi Buddhist Mission in Malabar. A group taken on Vesak Day. Bhikkhu Dharmaskandha, leader of the Mission, is sitting at the table.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

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BUDDHA IN INDIA*

BY S. S. RAGAVACHAR, M.A.

The Sixth century B.C. happens to be one of the most significant periods in the history of civilisation. The historians of the world believe that the human race attained adolescence in this century. It was an epoch of prophets and philosophers. The philosophy of Greece was gradually taking shape in the hands of philosophers like Heraclitus and Pythagoras; Isaiah and Nemiah, among the Jews, were re-organizing the tribe and were re-kindling the spirit of the people. In China, Lao Tse was developing a type of mystical idealism and Confucius was building up an ideal community and an ideal state. It is in this epoch of unprecedented intellectual activity that prince Siddhartha

* A paper read by Mr. S. S. Ragavachar, M.A. (Hons.), Mysore, at the Anniversary of the Mysore University Philosophical Association.

struggled for truth, achieved his vision into the nature of things and spread his gospel of wisdom and righteousness.

The importance of the Buddha in Indian history is immense. For certain intellectuals of the stamp of H. G. Wells and Russell, the entire significance of India's past is concentrated in Buddhism. The cultural prestige of India would have been appreciably poorer if not nothing, but for its being the land of the Buddha. The personality of Buddha exercised tremendous influence on the imagination of later generations in India*. It is natural for a prophet to be deified by his disciples. But it is a unique tribute paid only to the Tathāgata that even the adherents of the Vedic creed which he opposed tooth and nail, fell victims to the spell of his personality and incorporated him into their system of Avataras. He became no less a divine man to the Hindus than to the Buddhists.

There are two factors in the life of the Buddha which account for his over-powering fascination as an ideal man. He is the first and the greatest Indian to realize intensely and vividly the bitter fact of human suffering and finitude. He was far too much of a moral genius to be either ignorant of the problem of suffering or to explain it away. In his all-encompassing love the sufferings of no creature, however insignificant, failed to evoke deepest reflection and the most earnest investigation for remedy. No suffering was alien to him. The second great fact of his life was that the eternal battle of human life, the battle between a life of pleasure and devotion to truth, was most violently waged in it and as a moving challenge to the man of the world the cause of truth triumphed over the charms of security and comfort. This is the quality of moral heroism. Buddha was a moral genius and a moral hero. He combined softness of temper with strength of principle.

The period immediately antecedent to the life of Buddha was one of the darkest ages in the history of Indian culture. Mrs. Rhys Davids tells us with her authoritative knowledge of the time that it was calling out for a Buddha.

It was intellectually a backward age. The thought of the time was characterized by an implicit veneration for the authority of the scriptures. It is one of the wonders of Indian history how the Vedas, a body of incoherent and ill-thought-out utterances, breathed forth by a series of unknown authors of definitely immature mental development, could wield such a powerful influence on the Hindu mind. But they did wield such influence in pre-Buddhistic India to an extent rendered almost impossible after the rise of the heretical creeds. Such an uncritical reverence for authority would be sure to result in the most thorough-going paralysis of reason. Religious dogmatism of such a nature is not merely irrational but immoral, for it is voluntary ignorance. This, in brief, was the intellectual disease of the time. Morally it was a dark age. Morality meant to the believing Hindu the right performance of rites and ceremonies enjoined by the holy texts. Dharma had the artificial and distorted connotation of Ritual. The really ethical ideas, like self-sacrifice or purity of will did not find appropriate positions in the moral consciousness of the time.

Socially, the people of these times were organised on the principle of the caste system which brutally ignores the innate worth of man as man. Social equality was not even a dream. Greedy priests and despotic rulers, the perpetual enemies of human justice, dominated the entire social order. Restrictions of privilege and inequalities of social and educational opportunities were ordained by sacred

texts, were interpreted by the priests and enforced by the rulers.

Dogmatic ignorance, superstitious ritualism and social exploitation were the three outstanding characteristics of the age.

It is against this background of ugliness that Buddha appeared. His teaching was revolutionary and revolted powerfully against the main traits of the current culture.

He proclaimed the supremacy of reason. No tradition, however ancient, no authority however weighty, however respected, should bind the free spirit of rational enquiry. Both by practice and by precept he demonstrated the incomparable beauty of individual endeavour after truth. One of his perpetually recurring messages to his followers was that they should search for truth in their own light and never submit to any external imposition. Truth is a matter for discovery and not gift. His almost last words to the beloved disciple Ananda were "Be a lamp unto thyself, betake thyself to no external refuge."

This rationalist inspiration underwent a marvellous development in the subsequent generations. The Buddhistic dialectic at once acute and thorough is one of the glories of Indian philosophy. The appeal of this dialectic was so irresistible that certain defenders of the Vedic cult itself later on attempted the interesting experiment of grafting the Buddhistic logic on the upanishadic theology.

The concept of Dharma received a re-orientation in the teachings of Buddha. He substituted as its content natural righteousness for wooden ritual. "Enough of rites that no one understands in honour of useless spirits. Every man makes his own fate. I preach simple truths. I have no esoteric doctrine. My way of salvation is open to all, to

the lowly as well as to the exalted. Not learning, not wealth, not high birth makes a man a worthy Brahmin but a pure heart, a good character, a noble aim in life. Better is a slave who lives nobly than a noble who lives slavishly. To be a slave of lusts is to miss the first step to emancipation from rebirth." The Vedic rites and ceremonies were subjected to the most penetrating attack before which the Vedantic depreciation of karma looks almost a defence. He founded a system of Ethics on reason. True morality, for him, proceeds from the elimination of the self. The category of the self is declared a metaphysical fiction. On honest examination the ego betrays its true character of a composite flux. That the ego is not a *substance* but a *stream*, not a simple fact but a complex movement, is the most original doctrine in Indian thought. If Jainism proves the possibility of a truly religious life without the dogma of God, Buddhism maintains the possibility of a truly spiritual life without the dogma of an abiding self. The Buddhistic analysis of the self resembles that of Hume but Buddha's ethics are anything but the coarse Hedonism that satisfied Hume. Nor does he favour the ethics of self-mortification. Buddha advocated the doctrine of reasoned disinterestedness which avoids both the irrational extremes of Hedonism and asceticism. The entire structure of Buddha's moral teaching rests upon the theory of the nothingness of the Ego. This principle of ethical theory has fundamentally affected the whole evolution of moral philosophy in India. Every system of thought has built its ethical principles either on the unreal or on the unimportance of the individual ego. The removal of the empirical ego is what Buddha upheld and no other school of Indian thought has later failed to grasp the significance of this principle. Thus all the later non-ritualistic interpretations

of 'Dharma' owe their origin and development to this ethical sublimation of the concept that Buddha accomplished. Finally, Buddha wrought a complete revolution in social ideas. Perhaps he is the earliest first-rate thinker of India, possibly of the world, on whom the democratic spirit dawned with the full reach of all its social implications. He repudiated the caste organisation. "My doctrine makes no distinction between high and low, rich and poor. It is like the sky. It has room for all and like water it washes all alike." No difference of caste or sex would really affect the intrinsic worth of life. "To him in whom love dwells, the whole world is but one family." The brotherhood of man was declared with burning fervour and passionate sincerity. Exploitation of man by man, and domination of caste over caste lost their respectability and the religious sanction of social injustice came to be looked down upon for the first time in Indian History.

This democratic spirit imparted to Indian culture for the first time by Buddha won its way gradually into Indian life. The Bhakti cults, both Saivite and Vaishnavite, which formed the religious atmosphere of medieval India had a democratic contempt for social distinctions. They emphasized the quality of the heart as of ultimate value in spiritual life. This transfer of the centre of gravity in religious valuation from birth to heart is always a progressive change. Buddhism was a major factor in shaping this tendency towards social health. It played no insignificant part in influencing Hinduism itself in subsequent ages to attempt an honest assimilation of the democratic spirit.

In modern India the ideal of social equality is no longer in need of strenuous defence. It has become an integral part of our social ideology. While this situation is no doubt a consequence of India's contact with European social

philosophy of the type developed by thinkers like Rousseau and Marx, it owes a substantial part of its spiritual heritage to the ethical movement initiated by Buddha and passed on across the centuries to our own times by the Bhakti cults.

The influence of the Buddha has been conspicuous in three other directions in Indian civilization.

In Indian politics, Buddhistic rulers like Asoka, the Marcus Aurelius of India, with cent per cent consciousness of their moral responsibility, relieve the otherwise dismal tale of sin and folly. The real weakness of monarchy gets temporarily eclipsed in Indian History by Buddhistic monarchs who are exceptions far too rare in the political history of the world. The divine right of kingship was virtually rejected. Divinity in kings as in all men is not an inheritance but an achievement. It is a gift of righteousness and not of power and position. Such a practical faith effectively accepted by Buddhistic rulers undermined absolute despotism and brought to the forefront the ultimately democratic principle of the ethical purpose and responsibility of all political organizations which principle received ample exemplification in the Democratic machinery of the great Buddhist Sangha. Buddhist India has a message in politics, that is hardly irrelevant to our own times, the message that Dharma is above all governments and all institutions, for it is the end and judge of them all.

India also owes to Buddha the institutionalization of her education. Education in the pre-Buddhistic India was in the hands of a caste and as such youths trained in such a system would not but perpetuate the status quo. It was Buddha who established independent ethical orders in the form of Sanghas which took over the educational responsibilities of the community. Such educational orders included even women, which is an innovation in the history

of India. The cultural rights of women obtained recognition for the first time in Buddhistic India. The Buddhist universities of Nalanda and Taxila were famous in the ancient world as centres of universal learning and attracted students and scholars from all parts of the civilized world. Breadth of culture and freedom of mind were the gifts of Buddhism to the educational traditions of India.

On art the influence of Buddhism was profound. The birth of a new movement has always in the history of the world disclosed a fresh vista of artistic possibilities. Christianity, the Renaissance, the Reformation, the French Revolution and the socialist movement have all of them contributed enormously to the aesthetic assets of civilization. Buddhism in India supplied inspiration for centuries of artistic achievement. Thousands of monuments of beauty took shape under believing hands and pious patronage and spread themselves out throughout the land of the Buddha, drawing an extensive support as it were for the fourfold truth and eightfold path from the side of Beauty.

It is an irony that we should mention a conventional account of Buddha's influence on India. Some venerable historians of Indian thought have found it to their taste to characterize Buddha's teachings as pessimistic. A perverse inference is immediately drawn that the social diseases and moral apathy infecting India in the historical periods are the outcome of the spiritual fatigue supposed to be inculcated by the principles of Buddhism.

To do justice to our intellectual conscience, we must at once liberate ourselves from the vulgar fashion of describing Buddhism as pessimistic. Life is a mistake and a failure, Buddha preached, from the perspective of the ego. But it has boundless possibilities of peace and blessedness from the perspective of righteousness. It is pessimism for the

"Aham" and optimism for "Dharma." Suffering is an ultimate attribute of the ego and not of Reality. It is higher optimism, if we may so term it, according to which the destiny of triviality and wickedness is inevitable defeat and that of high life and true virtue is the transcendent glory of Nirvāna.

Such then is the significance of Buddha in the life of India. We can ascribe nothing that is not good and great to his influence. His contribution to the evolution of our culture has been rich and his inspiration for its future progress is lofty. An India without the Buddha chills our imagination. Our national pride in him might give us power and wisdom to fight the sins he fought and to work for the values he worked for.



*As long as I live, may I maintain my parents.
As long as I live, may I revere the head of
the family.*

*As long as I live, may I use gentle language.
As long as I live, may I utter no slander.
As long as I live, with a mind rid of stain
and selfishness, may I conduct myself in the
home with generosity, with clean hands, delight-
ing in renunciation, amenable to petitions,
delighting in sharing gifts.*

*As long as I live, may I speak the Truth.
As long as I live, may I not give way to anger ;
if anger should rise, may I swiftly repress.*

Sakka Sutta.

RELIGION AND SCIENCE

BY ANAGARIKA B. GOVINDA

"On a planet more than a thousand million years old it is hard to believe—as do Christians, Jews, Mohammedans and Buddhists—that the most important event has occurred within the last few thousand years, when it is clear that there were great civilisations before that event. It is equally difficult to doubt that many events as significant for humanity will occur in the future. In that immeasurable future the destiny of humanity dwarfs that of the individual. If our planet was created a few thousand years ago to end a few years or a few thousand years hence, it is conceivable that the main purpose to be worked out on it is the salvation and perfection of individual human beings. No religion which accepts geology can regard such a purpose as being but subsidiary.

If we define religion as our attitude to the universe as a whole, the new time-scale will make us humbler as individuals, but prouder as a race." (J. B. S. Haldane in "Possible Worlds".

It is certainly true that the destiny of the individual appears to be utterly insignificant in view of the vastness of the universe and the immeasurable future destiny of humanity. But where does the notion of the immensity and harmony of such a universe and of the eternal destiny of humanity spring up? Certainly not in the human race as such or as a whole, but in single individuals in moments of higher vision or through persistent concentration of their mind upon problems detached from the interests of daily life. And is it thinkable that an individual as a momentary,

insignificant appearance should be able to grasp (or to invent) the vastness and harmony of the universe and to perceive time-spaces of many thousand million years (as in astronomy) if it were not linked up with something that outlasts the existence of the individual and even the human race, and which at every moment goes beyond the confines of individual consciousness? The individual, therefore, is more than its momentary form of appearance. It is the meeting place of the perishable and the imperishable, the temporal and eternal, the finite and the infinite, of which neither can be experienced (or, in fact, can exist) without the other. If salvation or perfection is possible at all, it can only take place in the individual and not in the 'human race', the very concept of which is the creation of and only exists in the individual mind.

Whether the salvation and perfection of individual human beings was the main purpose to be worked out on this planet or not, the fact that this is the only goal worthy of the human mind to strive for, cannot be denied. Whatever the purpose of our planet may be (if there is a 'purpose' at all), there is no other way left to the individual human being than to develop all its inherent qualities to the highest possible state of perfection.

The attainment of this state of 'salvation', however, implies the overcoming of all narrow individual limitations and the recognition of super-individual realities within one's own mind. Thus salvation, if we agree to define this term with Julian Huxley as the achievement of harmony within ourselves as well as with the world around us, and as "an extension of our narrow core to include in a single grasp ranges of outer experiences and inner nature", this salvation or enlightenment, as we might call it, is no more an exclusively individual concern. It is the most universal

experience the human mind can attain, and from the very outset it demands a universal attitude ; for he who strives for personal salvation without regard for his fellow-beings has already deprived himself of the most essential means for the realisation of his aim. Whether we are able to liberate the whole world or not,—if we are not ready to contribute to the best of our capacity towards this aim, we have no chance of progressing on the way of salvation.

The objection against the Mahāyāna system that it is impossible to liberate all living beings, may be justified from the standpoint of philosophy but not from that of psychology which in this case must have the last word, because the mental attitude is here the deciding factor.

As there are no absolute individuals and no rigid boundary lines between one form of life and the other can be found, because each centre of consciousness influences, penetrates and thus partakes in the other—it is clear that each form of life is intrinsically connected with all others, a fact which becomes more and more conscious to the individual in the course of spiritual progress. The more man liberates himself from the illusion of being a separate entity the more he experiences himself as the totality of all that exists, and it is in this experience that he no more conceives of liberating 'himself' but the 'whole world' which has become conscious in his mind.

A religion which accepts such an outlook is neither impressed by geological time-scales nor by astronomical figures in the measurement of interstellar space, nor can it regard the perfection of individual human beings as subsidiary in view of the immensity of such time and space dimensions. On the contrary: that such discoveries were possible and that the human mind was able to grasp such

immensities prove that individual human beings are indeed capable of higher development.

Furthermore the Buddhist conception of time and space is really an anticipation of the discoveries of modern science. The Buddhists never thought that the advent of Gotama Buddha was the first of such events in the history of the world,—as Christians, Jews, and Mohammedans thought with regard to their respective religious leaders. Just as there have been Enlightened Ones in the past, so there will be enlightened beings in the future. There is no limitation in both directions. And similarly with regard to space, the Buddhist never confined his universe to this terrestrial world but admitted the possibility of innumerable worlds. He was accustomed to think in dimensions which even in this our scientific age arouse an almost superstitious and primitive fear in the European mind.

The Buddhist never lost his sense of proportion. He neither overestimated the importance of man in relationship to the universe, nor did he underestimate his value, as modern science is inclined to do in face of those newly discovered spatial and temporal dimensions. Even the scientist is apt to be impressed by size and duration, as if any particular value were inherent in them or attached to these properties. He feels himself small and insignificant in the vastness of space and time, because he forgets that these properties are the creation of his own mind. And even if they would exist independent of him, would it not be more astonishing and significant (and pointing towards a higher value) that a mere speck of dust like man should be able to conceive and to contemplate the enormous dimensions and qualities of the sun or even of innumerable solar systems. I very much doubt that the sun or any other of those gigantic celestial bodies, if it were gifted with

consciousness, would be able to be aware of man. Man, probably, is as much bigger than the atom as the sun is bigger than man.

Thus man takes a middle position in the scale of dimensions, and apparently it is this position which enables him to be aware of the microcosmos as well as of the macrocosmos. The 'smallness' of man, therefore, is no proof of inferiority but perhaps a positive advantage, and the same may hold good with regard to his shortlivedness.

A thousandfold longer life would perhaps imply a slowing down of his rhythm of consciousness which would result in a lesser degree of sensibility and alertness, while a considerable shorter life might deprive him of that relative stability which is necessary for comprehending causal connections on a bigger scale.

At any rate it is futile to attach any value to size or duration as such, because the smallest fractions of time and space hold as many wonders and incomprehensible 'infinities' as the biggest solar systems and spiral nebulae. And, after all, we could just as well regard smallness as a criterion of perfection. By reversing one's standpoint and by seeing the world from the other end we become aware of the relativity of our habitual notions, theories, and unshakable 'facts' which we mistake for 'eternal truths'. It has been one of the privileges of Buddhism to have understood not only the value of faith but to have emphasized equally the necessity and value of doubt.

There are many spiritual exercises—especially among Tibetan Buddhists—which "aim at destroying habitual notions accepted by routine and without personal investigation. The object is to make one understand that other ideas can be put in their place. It is hoped that the

disciple will conclude that there cannot be any absolute truth in ideas derived from sensations which can be discarded while others, even contradictory to them, take their place." (David-Neel, "With Mystics and Magicians in Tibet", p. 253).

The doubting of theories was a characteristic feature of Buddhism from its very beginning. The Buddha himself said that he held no theories, neither about this world nor the next, neither about God nor soul. Thus Buddhism even in this respect has forestalled science of which Haldane says that it "owed its wonderful progress very largely to the habit of doubting all theories, even those on which one's action is founded." (Op. cit. p. 224).

But it must be said, that doubt as much as faith must be founded on discrimination and insight: without these positive qualities no creative progress is possible.



*Now in this Sasana, bhikkhus, Ye do enhance
his words when Ye, who have gone forth under
a Norm and Discipline so well proclaimed, do
exert yourselves, and strive and endeavour to
attain to the unattained, to arrive where ye had
not arrived, to realize that which Ye had not
realized.*

Sakka Samyutta.

THE CELESTIAL PLANE AND THE GHOST PLANE

*Translated by the Ven. P. Vajirañāna Thera, Ph.D. and
Mr. B. L. Broughton, M.A.*

(Continued from page 372 of the last issue)

The fairy replied:

"When on earth I dwelt a woman
To a family unrighteous
Impious, irreligious, greedy,
I was given as a consort.
To that house you came O bhikkhu,
Unto you a cake I offered.
To my husband's mother told I,

"A samana had wended hither
Unto him your cake I offered!"
Then she harshly me upbraided,
Angered, struck me with a pestle.
Sorely wounded, sick and dying,
Birth I took in Tāvātīṃsa.
Hence this happiness and glory,
And my bright refulgent splendour
Shining over all directions."

THE CELESTIAL MANSION OF THE SUGAR CANE GIVER.

(The beginning of the story is the same as the above.)

There was a girl who gave sugar cane to a bhikkhu who came for alms, being beaten by her mother-in-law with a stool, died, and remembering her karma she was born in Tāvātīṃsa. The same night she appeared to the Venerable Moggallāna on the mount Vulture Peak, shining

like the moon, and saluting the Elder stood aside. Then the Elder asked:

"Illumining the earth and heaven
Like the sun and moon thou shinest.
In thy majesty and glory
Thou art like to mighty Brahmā.
I ask, O gold and gem adorned one,
Shining in celestial raiment,
Who art thou, who bowest to me?
Was it self-restraint or giving
Or some other lofty virtue
Which endowed thee with this glory?"

The fairy replied:

"When to-day you went the alms round
Bowl in hand our house approaching.
Sugar cane I gave as offering
With a heart of joy and rapture.
Then my husband's mother asked me,
"I my sugar cane am seeking,
Can you tell me where to find it?"
I replied, O mother, hear me,
Sugar cane I have not eaten,
But I gave it to a bhikkhu,
Virtuous, holy, tranquil minded.
Then the mother spake in anger,
"Was it yours that you should give it?"
With a wooden chair she beat me.
Straight I died and took my rebirth
In the world of Tāvātīpṣa.
I recalled that little karma,
Small the act and poor the offering,
But my heart was great and lofty.
Happiness I know supernal,
Joy amidst celestial splendour
In the realm of mighty Sakka
The senses have their fill of pleasure.
Such the fruit of bliss and glory
From a trifling offering springing!

Realizing fruit of karma
 I in Nandana rejoicing
 Taste the joys of Sakka's empire.
 Master, of your great compassion,
 By your aid, I gained this glory.
 I adore you man of virtue,
 Rendering thanks with highest pleasure."

XXXI.

THE CELESTIAL THRONE MANSION.

When the Buddha was dwelling at Jetavana in Sāvatti the daughter of a certain lay believer was married to a man of family equal in rank to her own. She was lovable, courteous, virtuous and faithful to her husband, kept the Five Precepts every day, and the fast day eight precepts in due season. Afterwards she died and was reborn in Tāvatisa. Mahā Moggallāna, as said before, questioned her thus:

"Thou art seated, glorious devi,
 On a throne of gold and jewels.
 And with garlands ornamented
 Flowers of a lovely colour,
 Thou in majesty and glory
 Showest many powers of wonder.
 With glory and with pomp celestial
 Troops of fairies sing rejoicing.
 When on earth thou dweltst a mortal
 Didst thou virtuous deeds accomplish
 Giving rise to all this splendour?"

Being asked, the fairy explained by these stanzas:

"When on earth I dwelt a mortal
 As a bride a house I entered
 Dowered with happiness and riches,
 Gentle hearted free from anger,
 A faithful wife, a firm believer
 From the first a filial daughter,

And my husband's heart I conquered
 By my pleasant mien and kindness.
 Day and night of kindly temper
 Ever stood I firm in virtue.
 Life I took not, theft avoided.
 Pure, from marriage vow unswerving,
 Maddening drink I never tasted,
 Falsehood ne'er my tongue hath uttered.
 Precepts ever fully keeping,
 On the fourteenth fifteenth fast days
 And the interlunar quarters
 I observed the eightfold precept.
 This holy bliss bestowing virtue
 Was through life a guide unfailing,
 So the Happy One I followed.
 This the virtue I accomplished
 When on earth I dwelt a mortal.
 And when death my frame dis severed
 Came I to the realm of devas
 Who enjoy the highest glory,
 In a dwelling place celestial
 Girt about with troops of fairies
 Shining in their native splendour.
 They delight me with their beauty
 In a lengthy life rejoicing."

(The rest is identical with the above.)

XXXII.

LATĀ'S CELESTIAL MANSION.

When the Buddha was dwelling at Sāvatti in Jetavana
 a certain layman's daughter named Latā who was skilful,
 wise and of good conduct, married and went to her
 husband's house. Loyal to husband, father-in-law and
 mother-in-law, and kind to the house servants, treating
 them all with pleasing words, skilful in managing a house,
 virtuous and open handed, she kept the precepts and fast-
 day duty with ardour and purity.

Afterwards she died and was born as the daughter of the Deva King Vessavana (one of the Four Heavenly Kings). Her name was again Latā. She had four sisters, by name Saggā, Pavarā, Acchimati and Sutā. Sakka, the Lord of Devas, invited all the five and kept them as his companions. Latā was famed for her skill in dance, song and other kinds of amusements; therefore when they were assembled there was a debate about their skill in music. They went to Vessavana and asked, "Father, which of us is most skilled in dance and song"? He answered, "Go and play music in the assembly of devas on the bank of the Lake Anotatta (in the Himalayas); there your respective merits will be recognized".

They did so. There, the sons of devas seeing Latā dancing could not help but exclaim, "excellent"! and being filled with rapture they applauded and waved their kerchiefs, as it were shaking the Himalayas. But, when the others danced they were silent. Thus the supremacy of Latā's skill in dance and song was established. Then one of her sisters thought, "What karma has Latā done to excell us all in dance and song, and to be so famous and skilful, it would be well if I asked her", and she questioned Latā. Then Latā explained her karma and all the matter was told to King Vessavana. Mahā Moggallāna who was traversing the deva world, knowing this, questioned them, and later recounted the whole story to the Buddha in this way:

"Daughters of King Vessavana
 Latā, Saggā, eke Pavarā,
 Acchimati too, and Sutā
 Shine with virtue and with splendour,
 All these lovely maids celestial
 Plunging in the gelid water
 Of the happy flowing river

Fanned with lotuses and lilies
 Bathing joyous they disported.
 Thus spake Sūtā unto Latā
 O thou garlanded with lotus
 Fair art thou of golden shining
 Dark eyed like to dusky copper
 Like the heaven's rose and azure,
 And your span of life is lengthy.
 By what power of righteous karma
 Was this happiness accomplished?
 Why is every heart attracted?
 Why so skilled in song and dancing?
 Why excel you all in beauty?
 Tell me of your righteous karma.

"When on the earth I dwelt a woman",
 Latā answered, "I was given
 To a home of fame and standing.
 Kind of heart I was and faithful,
 Wifely duties ne'er transgressing
 Grounded in the ways of virtue
 I my husband's heart delighted.
 And his parents greatly loved me
 Always thanked me for my goodness.
 By these meritorious actions
 I was dowered with bliss in four ways :
 Pre-eminent am I in beauty,
 And in length of days exceeding
 All the other hosts of devas;
 In my happiness and power
 I am foremost, in my pleasure
 Keen my sense of joy and rapture."

Then Sūtā said to her sisters:

"Latā has in fullness told us
 All the things that we requested.
 Men who virtuous wives have wedded
 Are unto their faithful consorts
 (Like to us) their life's protectors.
 Yea their very guardian devas!
 On our wedded lords depending
 We are faithful, loyal hearted.

Ever minding wifely duty
 We attain to every blessing
 Whatso'er our heart desireth
 E'en as Latā demonstrated.
 Dwelling in a rocky cavern
 On the slope of Mahindhara
 Every beast the lion conquers,
 At his ease his prey devourereth
 For the cavern is his refuge.
 So the noble hearted woman
 True disciple of the Buddha,
 On her wedded lord dependeth,
 Loyal hearted winneth virtue
 To her wifely duty faithful.
 Free of anger, greed eschewing
 Noble wife who follows duty
 Wins the radiant joy of heaven."

(The rest same as before.)

XXXIII.

THE CELESTIAL MANSION OF GUTTLA.

When the Buddha was dwelling at Rājagaha, in the Bamboo Grove at Kalandakanivāpa, Mahā Moggallāna was traversing the deva world, entering the Heaven of the Thirty-three, and seeing sixty-six celestial mansions one after another, and the fairies enjoying therein, he questioned them about their karma, and they explained the good deeds they had done. Moggallāna returned to the world of men and recounted the matter to the Buddha.

The Buddha thereupon said, "not only were they asked by you to explain their karma, I also used to question them before I attained Enlightenment". Requested by the Elder the Buddha told the story of His previous life as Guttila.

In the remote past when the King Brahmadata was ruling in Benares, the Bodhisatta was born in a

musician's family, and being skilled in music, he became famous and was the master of the art of music, by name Guttila. He supported his old blind parents.

Having heard of his skill in music a musician named Musila living in Ujjeni came to Guttila, and on being asked why he had come said, "Master, I wish to study music under you". Master Guttila, by reason of his skill in reading physiognomy, saw that Musila was bad and ungrateful, and should not be taught. Musila begged Guttila's parents, so thinking that parents' words should not be disregarded Guttila taught Musila with kindness all that he knew, keeping back nothing. Musila being intelligent and practised in music, learned in a short time. Thinking, "Benares is the greatest city in India, it would be better if I remain here and display my musical talents to the king and people, then my fame will go forth through all India", he told this desire to his master. Then the Great Being, thinking that Musila was his pupil and feeling compassion reflected, "he will thereby obtain a firm footing for his future", and introduced him to the king.

The king asked Musila to play the lute, and being pleased with his performance, invited him to remain as a court musician and promised to pay him half of what was given to his master. Musila replied, "I am not inferior to my master and therefore should receive equal pay. The king said: "Do not speak so, the master is higher and should be venerated, therefore you ought to accept a half." Musila retorted, "if this be so, Your Majesty should see a competition between my master and me in order to judge which is the most skilful". Then Musila announced in the city, "there will be a competition between my master and myself before the king on the seventh day from to-day."

Guttila hearing it reflected: "he is young and strong, I am weak and old, if defeat comes to me, it is better to die than to live". Thinking thus he went to the forest to kill himself. He attempted to kill himself again and again, but was each time prevented by the fear of death. Then Sakka, the Lord of devas, appeared before him, and standing in the sky, asked, "Master, what are you doing here"? Guttila replied:

"Unto him my faithless pupil
Fully taught I skill in playing
On the sweet toned lute melodious.
Now he calls me to a contest.
Kosiya, thou Lord of Devas!
Be to me a sure protection!"

Sakka answered in verse:

"I will be your sure protector,
For I reverence a teacher.
Your ungrateful faithless pupil
Shall not be of you the victor,
But the conqueror's bays of triumph
Are reserved for you, the master."

(Sakka had been the Great Being's pupil in a previous birth, on account of this link of karma, he revered him, and was not ungrateful like Musila; he thought, "while you have such a pupil as I you will not be defeated.")

Speaking thus, he said, "I will come on the seventh day to the place where the contest is held", and so consoling Guttila, Sakka departed.

On the seventh day, the king with his retinue took their seats at the place of contest. Guttila and Musila getting ready for the contest, sat down in their appointed places and began to play. Sakka also stood in the air, but he was visible only to Guttila, and to no others. The audience thought, "both players are equal." Sakka said to Guttila, "break one string". When it was broken, the

melody was the same and most delightful. Sakka then bade him, "break all the remaining strings one after the other." Guttīla did so, and the melody was most harmonious and pleasant. Hearing this, Musīla, thinking himself defeated, was cast down.

The audience thrilled with pleasure, applauded and waved kerchiefs praising Guttīla. The king expelled Musīla from the assembly, and the crowd throwing sticks and stones killed him on the spot.

Sakka, the Lord of Devas, exchanging greetings with Guttīla, went to the deva world where the host of devas came to him, asking about the matter and requesting that Guttīla might be brought to the deva world, that they might hear him playing.

Sakka, hearing this request of the devas, said to Mātali, "Go, with our Car of Victory and bring Guttīla to the celestial world, for the devas wish to see him." Mātali did so. Sakka having greeted Guttīla said, "Master, the host of devas desire to hear your music." "We, musicians, live on our art", replied Guttīla, "and without payment I cannot play." "What do you wish", asked Sakka. "I do not require anything else, it will be enough if these devas tell about the karma that they have done previously in order to attain their position." The Devas agreed. Then the Great Being asked each of the devas separately about their previous karma, even as Moggallāna did. Many of those virtuous women devas did their righteous deeds in the time of Kassapa Buddha. Of them one offered a cloth, another a bouquet of jasmine flowers, one some perfume, one some fruit, another sweet drink, another worshipped the shrine of the Buddha, yet another observed the fast-day duty, others had given water to the thirsty, diminished anger and increased loving kindness, been dutiful to

husbands, mothers-in-law and fathers-in-law. One being a maid servant was skilful and dutiful, one gave alms to a bhikkhu on his alms round, and many others did various deeds, such as offering rice and milk, sweets, fruits, fire drills, sweetmeats of sesamum, clothing, sandals, fans, palm leaves, sunshades and such like things. With the aid of these meritorious deeds they became members of the retinue of the Lord of Devas. Thus, being questioned by Guttīla, they explained each in turn their previous karma. Hence it is said:

"Standing radiant in thy splendour
Thou pervadest all directions
With thy light of golden shining
Brilliant as the morning star," etc.

(The rest of the questions in verses and answers are as before, the difference is in the rewards.)

"She who did bestow a garment
Gaineth greatness, radiant beauty
Foremost among men and women.
She who with a heart delighted
Gives a gift that bringeth pleasure
Wins unto a happy region
Where her pleasure never faileth
See my radiant golden mansion
Girded round with troops of fairies
Shining with celestial beauty.
See how great the fruit of karma
Though the offering be a small one.
By this act of righteous karma
I attained this fulgent colour
Shining over all directions." etc.

(In this way each of thirty-three fairies explained the nature of their karma done in Kassapa Buddha's time, such small acts as mentioned above.)

At the conclusion Guttala says in verse:

"Happy is this day auspicious
When I came this blessed journey.
Here I saw the hosts celestial,
Troops of fairies kind and gentle
Shining in their golden splendour.
So I learned the fruits of karma,
Charity and moral virtue,
Life restrained in Buddha's precepts
In this world of light and splendour
Will bestow a place upon me."

(This is called "The Celestial Mansions of Guttala"
because they were explained by Guttala.)

(To be continued)



In prison we were able to meet from time to time Burman political prisoners from whom we learned a lot about the intricacies of Burma politics. Among those whom we met there were some priests (called in Burma 'hpongyis'). These priests, or hpongyis, whom I met in the prisons of Burma, are some of the finest specimens of humanity I have ever met. Burma is a land where there is no caste and no class. It is probably the most classless country outside Russia. Buddhism there is a living religion and the priests who live that religion are held in high esteem. For centuries, they have been imparting free elementary education to men and women with the result that in the matter of literacy, Burma today is far ahead of India.

Sj. SUBHAS CHANDRA BOSE
in his book "The Indian Struggle".

DR. PAUL CARUS'S "THE GOSPEL OF BUDDHA"

By ARIYA DHAMMA

According to a review appearing in the July issue of the Mahabodhi Journal a Bengali translation by Bhikkhu Silabhadra has been published of this popular book by an American scholar. The book, first published more than 25 years ago, has received universal commendation from Buddhist authorities and others and undergone many editions. It has been translated into several languages, both Eastern and Western and adopted as a text-book in Buddhist schools of Ceylon.

Dr. Carus's manual is on the whole one of the best English treatises on the subject and is deservedly popular among Buddhists and non-Buddhists alike.

It is all the more reason why such a book by an eminent author can prove distinctly harmful, if it contains any grave errors. The book purports to present to the reader quotations from the Tripitaka and other accredited sources.

But Dr. Carus is a conscientious man and is careful to indicate in a Table of Reference certain numbered paragraphs marked "E.A" (i.e. Explanatory Additions see, p. 233) which are the learned writer's own words deliberately introduced into the text at his own discretion.

It is a consolation that most of these interpolations are more or less innocuous, but when we come to paras: 14 to 30 in Chapter LI, we meet with a pernicious heresy innocently put into the mouth of the great Lord of Compassion which cuts across the very spirit of *Metta* and

Karuna, so consistently and clearly inculcated in the Dhamma.

The paras: 1 to 13 of this Chapter 51 are a verbatim reproduction of Professor T. W. Rhys Davids' translation of the well-known story of Siha-senapati (Vinaya texts, II p. 108), and the remaining paras: 14 to 30 of the chapter are Dr. Carus's "Explanatory Additions." The great pity is the learned compiler has placed within inverted commas paras: 14 to 30 and has put them into the mouths of the Lord Buddha and Siha-senapati, as if they were the *ipsissima verba* of the Master and of the general.

Now if the reader will take the trouble to look up page 124 of "The Gospel of Buddha," he will find that the Licchavi general in paras 1 to 13 deals with eight different points of doctrine, none of which has the remotest connection with *warfare*, *legal punishment* or *self-defence*. The learned author has evidently given free rein to his fertile imagination, when in all innocence he concluded that nothing was more likely or appropriate than a professional warrior should wedge in a dialogue about warfare at this historic encounter with the Master. So Dr. Paul Carus has interpolated paras: 14 to 30 which give a graphic and dramatic dialogue wherein the great Lord of Compassion, who made the emphatic pronouncement:—

"If villainous bandits were to carve limb from limb with a two-handed saw, even then the man who should give way to anger will not be obeying my teaching," is made to sanction warfare by saying:—Para 17 "He (the Tathāgata) does not teach that those who go to war in a righteous cause after having exhausted all means to preserve peace are blame-worthy." Also in para 38 "Struggle then, General, courageously; and fight your battles vigorously, but be a

soldier of truth and the Tathāgata will bless you." Verily a magnificent apologia for war!

As the words are alleged to be addressed to a soldier and in view of the context, it is impossible to construe these words in a metaphorical sense.

Moreover, the matter is not one of passing academic interest only, because a noted Buddhist journal in Ceylon quoting and relying on the said spurious paras: 15, 16 and 17 have (wonderful to relate) actually advocated warfare by way of self-defence of one's country, his hearth and home. What a deplorable travesty!

So the Rev. Bhikkhu Śīlabhadra will be well-advised to consider this important point and to expurgate from all future editions of his Bengalee translation the passages shown as Dr. Carus's "Explanatory Additions", especially paras: 14 to 30 in Chapter 51, which are palpably fraught with mischief.

(I am of course assuming that these objectionable passages do appear in the Bengalee translation also).

Moral:—Let every student therefore beware how careful he should be not to be led astray, when he takes his Buddha-Dhamma second-hand or third-hand and even fourth-hand as in this Bengalee translation.

*

*They who have given up passion, enmity,
And ignorance, the Arhants poison-purged
I honour and revere, O Mātali.*

Sakka in Sakka Samyutta.

THE MAHA BODHI SOCIETY OF CEYLON

The 47th anniversary of the Ceylon Maha Bodhi Society and the 25th anniversary of the Foster Robinson Free Hospital was held on Friday, the 7th instant at 5-30 P.M. at the Mahabodhi Mandiraya, Maligakanda, in the presence of a large number of members. Owing to ill health, Sir D. B. Jayatilaka could not preside as was notified and Ven'ble Baddegama Sri Piyaratana Nayaka Thero occupied the chair.

After Pansil, the Honorary Secretary read the minutes of the last Annual General Meeting and tabled the reports of the Maha Bodhi Society and the Foster Robinson Free Hospital.

Extracts from the reports were read and chief among them were about the two deputations that waited on Dr. Rajendra Prasad and the Hon. Mr. Sri Krishna Sinha of Bihar.

Mr. A. Ratnayaka, M. S. C., said that he was one of the members of the deputation that went in 1937 and expressed his sorrow at the silence of the National Congress to the letters and telegrams sent by them requesting them to keep up to their promise of introducing legislation for the management of Buddhagaya.

Mr. W. H. W. Perera proposed that the Ceylon Maha Bodhi Society should request Mr. D. Valisinha, the General Secretary of the Maha Bodhi Society, to meet the leaders of the National Congress and put into action the promises given by them with regard to the formation of a joint committee of Hindus and Buddhists for the management of Buddhagaya, and also that an attempt be made to place these facts before Pandit Jawaharlal Nehru, who will be in the Island next week.

This was seconded by Mudaliyar M. S. P. Samarasinghe and was unanimously carried.

The following were elected as office-bearers of the Society :
An advisory Board of the Sangha including the Maha
Nayaka Theras of all the sects was formed.

Presidents :

Principals of Vidyodaya and Vidyalandara Pirivenas.

Vice-Presidents :

Dr. P. Vajiranana Thero, Dr. D. B. Perera,
Mr. E. S. Jayasinha.

Hony. Secretary :

Mr. Francis Guneratne.

Hony. Treasurer :

Mr. D. N. Hapugala.

General Manager of Schools :

Mr. N. Hewavitane, M.S.C.

Auditors :

Messrs. Pope & Company.

The Committee :

Sir D. B. Jayatilaka, Mr. N. D. S. Silva, Mr. Rajah
Hewavitane, M.S.C., Mr. A. Ratnayaka, M.S.C., Mr. U. B.
Dolapihilla, Mr. S. K. Moonesinghe, Mr. J. Moonesinghe,
Mr. W. H. W. Perera, Mr. W. E. Bastian, Dr. G. P.
Malalasekera, Mr. J. N. Jinendradasa, Muhandiram P.
Wakwella, Mudaliyar M. S. P. Samarasinghe, Mr. A. Kuruppu,
Mr. P. Jayatileka, Hon. Mr. W. A. de Silva (Minister of
Health), Mr. K. D. David, and Muhandiram K. D. Karunaratne.

The meeting terminated with a social given in appreciation
of the unostentatious work done by the Veda Mahatmayas at
the Foster Robinson Free Hospital.



NEWS OF BUDDHIST INTEREST

Buddhagaya Question.

The Maha Bodhi Society of Ceylon welcomed Pandit Nehru at a meeting held in the Vidyodaya Oriental College with the Most Venerable Baddegama Piyaratana Nayaka Thera as the Chairman. There was a large gathering present. The Nayaka Thera, in offering a very cordial welcome to the distinguished guest, made a reference to the important Buddhagaya Question. He said that he would take that opportunity to ask Pandit Nehru to exercise his influence in entrusting the holy shrine of Buddhagaya to the control and management of the Buddhist world. In his reply Pandit Nehru said, "Many of us look upto Buddhagaya, most of us visit it, we believe that it should be managed by those who cherish it. But in India, there are not only a hundred different problems, but any steps we may wish to take are hedged and obstructed in a hundred different ways. It is not easy to give effect to our wishes though we may cherish them". Mr. Nehru explained further that a Committee which had been appointed by the Indian National Congress had reported on the question, and it was thought desirable by the Congress as well as by Ceylon Buddhists, that the recommendations of that Committee should be given effect to.

London Vihara.

The erection of the London Vihara for which the late Ven. Dharmapala collected nearly 40,000 rupees is again receiving attention of the Maha Bodhi Society. London Vihara Committee in Ceylon has set up a small sub-committee consisting of the following to choose a suitable site in London and to report:—Mr. G. K. W. Perera, Ceylon Trade Commissioner in London (President), Miss G. C. Lounsbery,

President, Les Amis du Bouddhisme of Paris, Mr. Daya Hewavitarne, and Mr. A. S. Wimalakirti.

British Maha Bodhi Society.

Lectures arranged by the British Maha Bodhi Society are regularly held at the Society's headquarters in London. They are well attended. The resident Bhikkhu Revd. Paññāsāra Thera accepts invitations for lectures outside as well. On the 8th June he spoke at the Westminster Young People's Adult School and on 22nd of the same month he delivered a lecture at a meeting of the London Spiritual Brotherhood.

Exhibition of Chinese Imperial Robes.

This exhibition was held for a fortnight in May at the China Institute in aid of the China War Orphanage Fund. The unique collection of Bernard Vuilleumier, acquired with choice discrimination, gave the visitor yet further insight into the incomparable culture and philosophy that was the flower of the Chinese spirit. Here were on view the Ritual Robes of the Emperors, from the 14th century to comparatively modern times, rich alike in colour and symbolic design: and also rare examples of tapestry and textile from the Sung dynasty onwards. The "k'ossu," the engraved threads of the Chinese silk "gobelins", the result of a highly developed technique, presents us with yet another example of the Chinese faculty for expressing the inspiration of art through the skill of craft. The ritual disc of jades should be mentioned also, and the Ming panel of the Magic Taoist diagrams, framed, it is of piquant interest to note, by the red styled swastika symbolising the ten thousand continuities.—*Buddhism in England.*

Asard Purnima Celebrations.

This Purnima which commemorates the First sermon of Lord Buddha, was observed at a large number of places in India this year. Among those organisations which observed

the day were the Theosophical Society Lodges of Ahmedabad, Madanpalle, and Patna.

Vesak in Hawaii.

The Hawaiian Island's population is about 260,000. Of this number 130,000 are Japanese Buddhists. The Buddhist organisation is the largest religious system in the Islands. There are about 25 or 30 temples on this Island. The other islands, seven in number, likewise have their festivals. The number of temples on the other islands is approximately 75.

The Japanese keep the Buddha's birth anniversary on April 8th and not, as in India, on the first full moon of May. The nearest Sunday to the 8th was the 9th, and on that day at 9 A.M. before a shrine made of flowers, on the bandstand in the Park of Kapiolami, a number of bhikkhus, robed in the Japanese koromo and kessa, conducted religious ceremonies. After the religious rites, dances and religious plays continued till about 3 P.M. A very colourful ceremony and occasion.—
E. S. Hunt.



We live in an age of conflict and war, of hatred and violence, all over the world. Never before has the need been greater for all of us to remember that immortal message which the greatest and the noblest of the sons of India (Buddha) gave to us and to you and to all the world. That message of two thousand five hundred years ago is a living message today, enshrined in our hearts, and we draw inspiration from it to face the troubles and difficulties that threaten to overwhelm us.

Pandit Jawaharlal Nehru.

BOOK REVIEWS

THE ANTIQUITY OF THE BUDDHA-IMAGE—THE CULT OF THE BUDDHA—by O. C. Gangoly with a Photogravure Frontispiece and ten illustrations in the text. Price Rs. 3/8. To be had of A. N. Gangoly, 6, Old Post Office Street, Calcutta, and Luzac & Co., London. Price 6 Shillings.

We have been favoured with a copy of the study of Mr. O. C. Gangoly, on the "Antiquity of the Buddha-Image : the Cult of the Buddha" which deserves more than a passing notice from Orientalists and others interested in Buddhistic lore. Even up to the first decade of the present century scholars were more or less obsessed by the pseudo—suavities of the Indo-Bactrian School and the stone masons of Gandhara who were believed to have been endowed with a greater skill and an elbowroom singularly free from hampering difficulties were taken to be the formulators and originators of the Buddha-Image. That this erroneous view still persists among some of the western Orientalists is an unfortunate fact and Mr. Gangoly's sober and dispassionate statement of facts should be an eye-opener to them who bring to the study of the subject a fresh and unbiased mind. Mr. Gangoly has put together all available evidence both from the sacred texts and canons and from the monumental sculptures and has weighed them with a strictly judicial mind, suppressing nothing, nor making any suggestion unwarranted by facts. It is this spirit which throughout permeates his thesis that makes it specially helpful to the reader in coming to a considered decision.

It is true that at the beginning, the execution of any portrait or image of the Buddha was not encouraged because it was believed that the artists and sculptors would not be able

to grasp the exemplum of the Blessed One and also because of the saying of the Lord incorporated in the *Brahmajāla Sutta* that "on the dissolution of his body neither gods nor men would see him." It seems possible that this text was interpreted as a sort of indirect interdiction to iconic and anthropomorphic representation. That the depicting in visible form of the departed Master who had passed into the realm of Invisibility and was no longer within the ken of gods and men could have been tantamount to heresy, specially according to the Theravadi School of thought, can hardly be gainsaid. The Buddha also had during his life time lent no encouragement to a cult of his image and had insisted specially on the holding fast to the doctrine and a true appreciation of his teachings and the test of devotion but the popular demand for personal worship could not always be suppressed. The tendency of the *devotees* and of the lay adherents to seek a Personal Representation of the Great Teacher was always there and an image or a portrait was a useful if not a necessary adjunct to steadfast contemplation. We find, therefore, in the later texts the story of the Blessed One sanctioning the carrying of his own portrait in procession and also the emergence of such legends as that of the Lord sending his own portrait to Princess Muktalata of Ceylon. That these were intended especially to prove the efficacy of images cannot be open to doubt. During the reign of Emperor Asoka (273-232 B.C.) there was no worship of the Buddha-Image. From the negative evidence of the absence of the relative Pāli texts it has been presumed that image-making did not come into existence before the 1st century A.D. and Mr. Gangoly has opined that the canons of image-making came into existence much later than the time when the first image came to be formulated and the worship of the image was accepted 'as an agreed form of adoration in the Buddhist Church'. From the *Milinda pañha* which must have been written several centuries anterior to 420 A.D. and very

possibly in the first century of the Christian Era, internal evidence is forthcoming to show that the worship of the relics as also of the graven image has come to find a certain support, even though dissentient voices would be met with here and there. King Menander flourished in Circa 150 B.C. and the book, we may take it, reflects the state of the doctrine prevailing during his reign. It is manifest that the view inculcated in the *Brahmajāla Sutta* came with the passing of time to be treated as an 'artistic convention' rather than a 'doctrinal injunction' and thus we find in plastic representations an omission of the figure of the Master and the indication of his presence merely by foot-prints or by royal umbrellas held over empty thrones. That for a time symbolic and figural representation existed *pari passu* cannot be denied and it may have synchronised, as has been supposed, with the advent of the Sarvāstivādin School. Even as late as the 3rd century A.D., we find in the Buddhist reliefs at Nāgārjunikonda, the symbolic foot-prints fully in evidence. Prior to this, as Mr. Gangoly has shown by certain examples from Bharhut, Sanchi, Mathura, Gayā, and Amārāvati, the aniconic method had been current for 200 years—from 100 B.C. to 100 A.D. Yet who can deny that when need arose for an anthropomorphic representation the image came to be formulated without much regard for taboo, or prevailing convention and could even become more or less stylised long before the method of symbolic representation came to an end. When the aesthetic efficacy of the image to the worshipper had been fully demonstrated, the canonical authority was not long in coming, as is borne out by the *Sutta*-texts with the promise of happy reward to the worshippers of the '*prati-bimba*'. Mr. Gangoly holds on the basis of 'monumental testimony' that the earliest model of the Buddha image must have come to be formulated earlier than 78 A.D. The earliest dated image of the Mathura School appears to be that of Friar Bala which originated in 81 A.D. but another

example, a headless *torso* is from its technique taken to be of an earlier date. Of the Gandharan School, the example accepted generally as the earliest is the one from the Bimaran Reliquary. The earliest dated Indo-Bactrian image was found in Lauryan Tangai and is of the 6th century A.D.

In none of these images the design and convention, as Mr. Gangoly has observed, are marked by 'the freshness of a primitive effigy' and 'the schematic formula' and 'the decisive posing and gestures which are patent, convincingly demonstrate a pattern already fixed, and very much at a distance from any 'Nascent form'. The adherence to a fixed type due to the conformation to an accepted or agreed standard, should give rise to no misconception as from the worshippers' point of view the accuracy in the transmission of the formulated plastic conception was no doubt considered as essential to his devotion. M. Foucher, the protagonist of the claims of Gandharan Art, ascribes its beginnings towards the end of the 2nd or the beginning of the 1st century B.C. and the attempt to make out that the Bimaran image is contemporaneous with Azes I (who is believed to have reigned in Circa 58 B.C.) can hardly be held to have been established. In the point of antiquity the palm must be given to the two examples of the Mathuran Art which prove that the Indian artist, to use Mr. Gangoly's own language, "suffered from no lack of technical skill or creative genius or any manner of incapacity" in rendering "the personality of the greatest spiritual figure in Indian history in worthy and adequate plastic forms as later history of the Indian Buddhist art so brilliantly demonstrates" and they formulated the image in the studios of Mathura, as Dr. Coomaraswamy has so ably shown, as soon as the cult of image-worship created a necessity for such icons. The opinion of Mr. Gangoly is not one which is likely to prove much dissentience and in the uncertain state of chronology of the earliest specimens of the Buddha image, the fixation by him of the upper limit at Circa 150 B.C. on

the internal evidence in the *Milinda Pañha* pointing, as it does, to the fact that image-worship had already found a foot-hold strong enough to deserve mention in current controversy, can hardly be considered as farfetched or improper.

In conclusion we must add that Mr. Gangoly's revelation of some of the stages of the doctrine which led to the establishment of the Cult of the Buddha, for details of which we must refer the reader to his original article, is a valuable contribution which should meet with thankful appreciation not only from students of Indology but also from those to whom all that relates to the Buddha and his living creed has an interest and inspiration of its own.

"MIPAM": THE LAMA OF THE FIVE WISDOMS—*A Tibetan Novel*
—by Lama Yongden. Published by John Lane, The Bodley Head, 304 Pages. Price 8s. 6d.

Lama Yongden, being a Tibetan, is certainly in a position to picture Tibetan life as it really is. In "Mipam" we get a very good insight indeed into the various phases of Tibetan life,—social and religious. We follow the hero, Mipam, from his very birth to the time of the accomplishment of the purpose of his life. Mipam is born, though of poor parents, under portentous influences which announce themselves in strange signs and wonderful dreams. His parents, encouraged by astrologers, hold him to be the incarnation of a great teacher who had recently died. Unfortunately for them, however, another is chosen for that place. Mipam's life is full of vicissitudes, wanderings and occult experiences. Into these is woven a delicate love story with the maiden Dolma, an ill-starred affair.

It so happens that in the course of his wanderings Mipam reaches an inaccessible monastery, and is at once recognised as the reincarnation of a famous lama and at last he ascends the monastery throne as its Abbot,—the dream of his mother is thus fulfilled.

We hope the book will be widely known, for there is much to be revealed from the hidden plateau of Tibet, where life seems to be unique and to-day there are many who are interested in the mystic "Land of Snow."

"*ESSENTIALISM TO DEFEND TRUTH*", *Author's name not given.*
Published by Pollen House, Cork Street, London, W 1.
479 Pages. Price 6s.

This is a most unusually brought out book. Though it contains nearly five hundred pages, its actual contents would cover no more than half that space. The greater part of each page is given to headlines in large print.

The essential principle, however, is noble. It aims at establishing universal Brotherhood,—a greater equality, mentally and materially. This, the author thinks, will be accomplished under the aegis of a British-American alliance. But this union is a political one, and political unions are rarely unselfish, much less spiritual.

Great stress is laid on the power of thought, which is a purely Buddhist idea. The book deals with numerous subjects. It penetrates the fields of politics, commerce, agriculture, science, medicine etc., and aims at perfecting both body and mind.

"*WORLD UNITY UNDER REVIEW*", *a drama for children—by*
M. H. Manji, Haji Kasim Building, Supari Baugh Road,
Bombay.

This is a spiritual play and the various world religions are brought into it. The ideas to be conveyed are excellently portrayed and the play is written in a free and easy style.

Madame Manji is a cultured Persian lady, residing in Bombay. She is not only a good writer, but a fine oratress as well. Calcutta had the pleasure of a visit from her some time back, where she has left pleasant memories behind.

EDITORIAL NOTES

Dhammapala Memorial Volume.

The International Buddhist University Association, which was formed in 1933 to perpetuate the memory of the late Ven. Dhammapala, has, at its last meeting, decided to publish a commemoration volume by the beginning of next year. With this aim in view the Secretaries have sent invitations to a large number of well-known scholars of Buddhism to contribute articles for inclusion in this volume. The range of subjects has been kept as wide as possible so that the book will be a comprehensive survey of Buddhist thought and culture. In recent times Buddhist studies have made great progress and numerous books on the subject have been published not only in India but also throughout the world. This publication will thus be an epitome of Buddhist studies and a reference book to scholars and those interested in Buddhism as a living faith. While we heartily welcome the project, we take the opportunity to appeal to all scholars to extend their co-operation in this unique work. Owing to the difficulty of ascertaining their addresses it is quite possible that letters may not reach all scholars whose association with the work would be welcome. We would, therefore, appeal to those who will come across these lines to send their contributions without waiting for an invitation. All articles should reach the General Secretary, I. B. U. A., 4-A, College Square, Calcutta, by the 31st of December. The following editorial board will supervise the publication of the volume:—
Dr. Surendra Nath Das Gupta, M.A., Ph.D., Dr. D. R. Bhandarkar, M.A., Ph.D., Dr. B. M. Barua, M.A., D.Litt., Dr. P. C. Bagchi, M.A., D.Litt., Dr. Kalidas Nag, M.A.,

D.Litt., Dr. Benoy C. Sen, M.A., Ph.D., Anagarika B. Govinda, Dr. B. C. Law, M.A., Ph.D., Dr. Nalinaksa Datta, MA., Ph.D., D.Litt., Dr. N. N. Law and Mr. Devapriya Valisinha, B.A.

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Pandit Jawaharlal Nehru's Visit to Ceylon.

The visit of Pandit Jawaharlal Nehru to Ceylon last July was a notable event in the history of the Island. Nearly 250 years before the birth of Christ Mahinda went to Ceylon taking the priceless gift of the Buddha Dhamma and ever since India and Ceylon have been closely connected with each other. Pandit Nehru's mission to Ceylon was for a wholly different purpose. He went as India's unofficial ambassador to inquire into the alleged dismissal of Tamil labourers employed under the Ceylon Government. With her traditional hospitality, Ceylon gave Pandit Nehru one of the greatest welcomes offered to any visitor to Lanka. Wherever he went, thousands of men and women greeted him with affection and kindness perhaps possible only in a Buddhist country. We are glad to find that Pandit Nehru stressed on the historical and religious ties that have bound the two countries together so long. We join him in hoping that these ties would continue to remain inspite of the temporary misunderstanding that has been created due to economic reasons.

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Pandit Nehru on Buddhagaya Question.

At a reception given to Pandit Jawaharlal Nehru by the Ceylon Maha Bodhi Society, he is reported to have said:

"Many of us look up to Buddhagaya, most of us visit it, we believe that it should be managed by those

who cherish it. But in India there are not only a hundred different problems, but any steps which we may wish to take are hedged and obstructed in a hundred different ways. It is not easy to give effect to our wishes though we may cherish them."

We can quite understand the difficulty of giving effect to the wishes of the Indian National Congress with regard to many problems in India. But in this particular matter, we do not see any insuperable difficulty in its way. As a matter of fact no attempt has been made so far to give effect to the wishes, though the Congress has been in power for over two years. It is only when an attempt has been made that we can know whether this is difficult or not. When the recommendations of the Rajendra Prasad Committee were placed before the Congress some years back, the plea then was that the Congress was not in power. Now that they have obtained power and *are* in a position to give effect to the recommendations, the plea that "it is not easy to give effect to our wishes" appears to echo the bureaucratic attitude of the previous Government which the Congress fought to displace. Buddhists of the world cannot be satisfied with such an answer. Buddhagaya Temple must be restored to its rightful owners who look upon it as their most sacred Shrine.

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Prohibition in India.

The great experiment in Prohibition which the Congress Governments launched some time ago is making satisfactory progress in all the Provinces. The cautious policy of the Governments in not embarking at once on total prohibition throughout the Provinces has been justi-

fied. Opposition to it has been practically nil and those who were rendered workless have been absorbed in other useful activities. The Government of Bombay has taken another important step by introducing Prohibition in the City of Bombay and its suburbs from the 1st of August. This is undoubtedly a courageous step. Loss of revenue amounting to over a crore of rupees has not deterred the Government from launching prohibition in this important city and the result will be watched with keen eagerness and anxiety by the whole country. Success of prohibition in Bombay will silence the critics of the Government's policy and pave the way for total prohibition throughout India. Strong opposition made to the Government's plans in Bombay was natural and expected as they have affected powerful liquor trade interests in the City, but the great majority of the citizens have expressed their approval in no unmistakable manner. The procession which paraded the streets on the 1st August to usher in Prohibition was one of the biggest known in the city.

This reminds us of the feasibility of introducing Prohibition in Ceylon and Burma. We regret to note the complete silence of the Governments of these countries with regard to their policy. As Buddhist countries where 80% of the people daily take the precept to abstain from liquor, they should have been the first to launch prohibition, but it is most regrettable that not a word has fallen from any of the Ministers in either country presaging prohibition in any form. No country has suffered more from the demon of drink than Ceylon which a hundred years ago was almost completely sober. The present Minister for Home Affairs, Sir D. B. Jayatilaka, was one of the pioneers of the temperance movement in Ceylon. As the leader of the

State Council, we naturally look upto him to give a lead in introducing Prohibition in the Island at an early date.

* * * *

Siamese Official in Calcutta.

Last month we had the pleasure of welcoming an important Siamese Government official in the person of Mr. Luang Chakrapani Srisilavisuddhi. He belongs to the Ministry of Justice and was on a visit to examine the working of the Indian Law Courts. At the invitation of the Maha Bodhi Society he was kind enough to deliver a highly interesting lecture on "Siam and its People" to a large gathering. We hope to publish a summary of the speech in our next issue.

* *

Every Orientalist or Pandit knows by heart the story of Gautama, the Buddha, the most perfect of mortal men that the world has ever seen. He reached Buddhahood—i.e., complete enlightenment—entirely by his own merit and owing to his own individual exertions, no god being supposed to have any personal merit in the exercise of goodness and holiness. Esoteric teachings claim that he renounced Nirvana and gave up the Dharma-kaya vesture to remain a "Buddha of compassion" within the reach of the miseries of this world. And the religious philosophy that he left to it has produced for over 2000 years generations of good and unselfish men. No thunder-and-lightning-vomitting god has interfered with its chaste commandments; and if the simple, humane and philosophical code of daily life left us by the greatest Man Reformer ever known, should ever come to be adopted by mankind at large then indeed an era of bliss and peace would dawn on Humanity.

—H. P. Blavatsky.

FINANCIAL

Maha Bodhi Vidyalaya Building Account.

INCOME.		EXPENDITURE.	
	Rs. A. P.		Rs. A. P.
Total B. F. from March issue ...	2,103 2 0	B. F. from March issue ...	9,143 2 0
Mr. C. V. Galliard, Merchant, Rangoon ...	1,800 0 0	Postage ...	3 15 0
Mr. Nangiram Jamanadas (for a Well), Rangoon ...	700 0 0	Printing ...	4 0 0
Education Department, U. P. Government Grant ...	650 0 0	Bank Commission etc. ...	7 11 0
Messrs. Nanjee Shamji, Rangoon ...	500 0 0	Bhikkhu Kasyapa's Burma Trip expenses ...	187 0 3
Messrs. Hashimbhai Premjee, & Co., Rangoon ...	500 0 0	Contractor on a/c. ...	5,200 0 0
Mr. Rajah Hewavitarne, M.S.C., Colombo ...	200 0 0	Boarding House ...	972 0 0
Mrs. Somie Meegama, Bambalapitya, Ceylon ...	200 0 0		
Mrs. A. S. F. Wijegoona ratna, Colombo ...	100 0 0		
Mr. Li Boon Tin, Rangoon ...	100 0 0		
Mr. P. D. Richard, Kitulgala, Ceylon ...	100 0 0		
Mrs. L. E. Ekneligoda Kumarihami, Kuruwita, Ceylon ...	70 0 0		
Dr. Arthur Weerakoon, Singapore ...	26 8 0		
Collected by Miss M. Goonaratna, Dehiwala, Ceylon ...	17 0 0		
Mr. M. L. de Cornelis Appuhamy, Ceylon ...	10 0 0		
Mr. U. V. Mohattala, Aranayaka, Ceylon ...	5 0 0		
Mr. S. G. Appuhamy, Pussellawa, Ceylon ...	5 0 0		
Mr. Panchabir Singh, Nepal ...	5 0 0		
W. W. Pelis Appuhamy, Ceylon ...	5 0 0		
Rev. H. Saranapala, Rikil-lagaskanda, Ceylon ...	2 8 0		
Total Rs.	7,099 2 0	Total Rs.	15,517 12 3

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—MAHAVAGGA, VINAYA PITAKA.

Vol. 47.] B. E. 2483 OCTOBER, C. E. 1939 [No. 10

SIAM AND HER PEOPLE*

BY LUANG CHAKRAPANI SRISILAVISUDDHI

The descendants of Hindu settlers in Siam set up a very high civilisation founding great cities like Angkor Vat, the remains of which are still one of the great wonders of the world. And the modern Siamese, in reality, were the result of an admixture between the race which came down from China and the people who migrated from Hindustan.

Siam is separated from Bengal by Burma alone. The area of Siam is two hundred thousand square miles and the country is bounded on the west by Burma and the Bay of Bengal, on the east by French Indo-China, on the north by British Shan States and on the south by the Gulf of Siam and the French Malay States. Siam is, therefore, properly speaking, surrounded by British and French

* A summary of a lecture delivered at the Maha Bodhi Hall.

Possessions. That gives the particular character to the country which is known as the Switzerland of Asia ; for Siam has no enemies and is friendly with everybody.

The climate of Siam is very much like Bengal. In Bangkok, situated in the middle of Siam, one met in cold season with temperature as low as 65 degrees, whereas, in the summer, the barometer registers a rise up to 105 degrees. In the North, however, the temperature comes down to even 45 degrees. The population of Siam, according to the latest figures is 15,300,000, which roughly is equal to that of Burma, the two countries being identical in many ways. The people of Siam do not belong to an entirely one race. The north and the north-eastern portions of the land is inhabited by a race called Laos who roughly number four millions. The middle part is populated by the race which is called the Siamese. But the Siamese to-day, the speaker remarked, do not like to be called by that name ; they prefer to call themselves Thai and the Siamese Government has lately issued a communique naming the country as the Thailand. The Thais proper came to about nine millions. There are three or four Malayan provinces which roughly contain about five hundred thousand Malays professing Islam. Besides these, there are about two millions of Chinese in the land.

In the matter of racial characteristics, the Siamese can rightly claim themselves to be Indo-Chinese. No country is more worthy of that name than Siam because by blood, by culture and by outlook they are a mixture of the Chinese and the Indians.

Nearly two thousand years ago, they were inhabiting the lower part of Siberia, that is to say, the northern part of Mongolia, speaking a tongue akin to Chinese. At that stage they really formed part of the Chinese nation

although for the last two thousand years the Thai people had flourished as a separate nation side by side with the Chinese. Subsequently in consequence of a quarrel with the Chinese, the Thais began to migrate to the South and came down to the present Chinese province of Chunking. They settled down at Shanghai and Yunan but as a result of differences with the Chinese they migrated to further south and finally came down to Siam during the reign of Emperor Kublai Khan which extended from 1216 to 1294 A.D. The Thais were, therefore, in Siam for seven centuries only.

The Laos were, as a matter of fact, the outcome of the admixture between the Chinese and the Hindus who colonised in Siam. The Shans were those races who had emigrated from the neighbouring Shan states. The Thais, when they came down to Siam, found the country in the possession of Monkhmers who were the descendants of the Indian settlers and the Chinese with whom the former freely intermixed. In culture and religion they were Hindus, not Buddhists. It was not, however, known what religion the Thais at first followed but they were already converted to Buddhism when they came to Siam. The Monkhmers set up a great civilisation founding immense cities like Angkor Vat, the remains of which are one of the great wonders of the world. They were very powerful but when their power waned the Thais drove out the Monkhmers and became masters of the land. The modern Siamese, in reality, were a mixture of people who came down from China and the Monkhmer, descendants of those who migrated from Hindustan.

That made the Siamese a real Indo-Chinese people. In actual life the Siamese are found to have a Chinese outlook but their higher culture, expressed in Pali and

Sanskrit, were essentially Indian and the religion they followed was Buddhism, a product of India. Their religious literature was written in those ancient languages. The alphabet, containing vowels and consonants, is very much like that of Sanskrit, although written in Siamese characters. The colloquial speech of the Siamese is like that of the Chinese but higher literatures are expressed in Pali.

Ninety-six per cent of the Siamese are Buddhists and no other religion has been able to make any headway in the land. Christianity in Siam has made very little progress. Theravada, the form of Buddhism followed in Siam, is quite different from that of Buddhism in China or Japan and is regarded as the most orthodox system existing. Not only human but also animal life is regarded sacred in Siam. But that must not be construed to mean that the Siamese are absolute vegetarians. Meat-eating is sufficiently prevalent among them although the killing of animals is done by the Chinese.

Formerly, in Siam, monasteries were the only centres of education and young men had to join convents to acquire learning. But with the advent of Western civilisation the European ideal of education had been adopted and for the last one decade primary education has been compulsory in the country. The majority of the people do know at best how to read and write. There are two universities and the average educated Siamese knows at least two foreign languages, English and French.

Women in Siam stand on equal footing with their menfolk. They have received education and franchise. The daughters share equally the parental property with their brothers. Women can be elected to the Councils and appointed as officials. They can move about freely without being compelled to observe seclusion.

Although polygamy is allowed in Siam like in most oriental countries monogamy is the rule and a law to that effect has lately been passed.

The Government was formerly a despotic monarchy but for the last seven years Thais have had a limited monarchy. The king, who is a young boy, is assisted by the Ministers and on the administrative side by an Assembly of the people. In the present constitutional regime, the people are happy and contented.

During the last few years the Siamese Press has developed enormously. There are many newspapers in Siam. But they have no big circulation. Roughly speaking, there are ten to fifteen dailies besides weeklies and monthlies. There are two English dailies published from Bangkok, the *Bangkok Times* and the *Siamese Chronicle*.

At present there are about three hundred thousand Indians in Siam, although the number of Chinese is far greater. There had been of late however an Emigration Act which made it obligatory for a settler to pay to the Government a sum equivalent to Rs. 200 to Rs. 240 in Siamese money. The tourists who do not stay there more than a month have to deposit the same amount with the Government which is refunded on their leaving the country. The Siamese people are very hospitable and the Government encourages the tourists to visit the country. It is only 8½ hours' journey from Calcutta to Siam by air and it takes seven days to reach the country by steamer.

Siam is rich in rice, teak and tin. The central part of the country is studded with rice fields yielding rich harvest. One million and a half tons of rice is exported every year to foreign countries and India. The southern part has large forests of teak and in the Malayan provinces there is tin.

During the last fifty years the trade was chiefly in the hands of the Chinese but at the present time it is being gradually transferred to the Thais, the people of the country.



BUDDHISM IN AMERICA

BY ELSIE BRIGGS

To understand the growth of Buddhism in the United States, it would be necessary to first know something about the decline of Christianity. It is a fact that the teachings of Jesus Christ, as understood and interpreted by Christian priests and ministers, have failed to meet the emergencies of modern American life.

There are only two Christian Churches in America today which are really holding their own; they are the Roman Catholic Church and the Christian Science Church. The last named has had a truly remarkable career and during the last fifty years it has been the only serious rival that the Church of Rome ever had on this continent.

Buddhism is flourishing on the Pacific coast. Outside of New York City, I know of no temple or organized authentic groups on the Atlantic seaboard, but up in Vermont, in the little village of Thetford, Doctor Dwight Goddard (*now dead—Ed.*) continues to write books on Buddhism and send out booklets and literature from that point.

Doctor Goddard is probably the most outstanding American Buddhist. His books were the first to lead me into the faith, and through them I contacted W. R. Hillsman, Doctor Goddard's able assistant, who was carrying

on Goddard's American Headquarters in Santa Barbara, California, while the latter was absent in China.

We had a delightful correspondence. At least it was delightful for me. At that time Christianity had simply folded up and left me flat. I was spiritually bankrupt, and I clung desperately to every crumb of Truth Mr. Hillsman sent me.

It had been my lot to work as a private investigator on the Lindbergh Kidnapping Case, and the trial and subsequent execution of Bruno Richard Hauptmann were all out of keeping with the known facts of the case. The trial at Femnington, New Jersey, was a farce and a disgrace to American jurisprudence. The night Hauptmann was executed Christianity fell away from me for ever. Christian priests and ministers, dazzled by the Lindbergh prestige, and the Morrow money had joined the mob and in substance cried, "Crucify him . . . crucify him . . ."

It was the same mob that had made our Christian Puritan forefathers kill "witches" on Boston Common in the name of religious freedom.

I was through. I had had enough. If this was being saved, if this was salvation, may I be lost forever in the limbo of the tribal gods.

Buddhism came bringing with it sanity and peace. Though it may sound paradoxical Buddhism made me understand Christianity better and made me more tolerant. And I was surprised and delighted with the Unity School of Christianity, at Kansas City, Missouri, which had published a book called, "Have We Lived Before?"

This school ranks next to Christian Science in metaphysical Christian influence on the minds of American people and this book by Doctor Ernest C. Wilson preaches the Buddhist doctrine of rebirth. I do not know of any

more startling addition to the Christian faith than this sudden flash of intelligence across the western world.

In Boston and Chicago, there are many native American Buddhists. Those of us who can afford it go to New York for important Buddhist meetings, but we certainly would like a place of our own here. How marvellous to be able to worship in a Buddhist Temple!

In the Boston Museum of Fine Arts, there is a Buddhist Temple over 400 years old that was brought to Boston from Japan. Of course it is only for exhibition purposes, and no services have ever been held there for centuries, but I go there regularly, and meditate. There is also a splendid statue of Kwan-yin to whom I frequently pay homage and finally there is an inlaid garden, a replica of an ancient garden of Dai Nippon. In this garden there is a gold fish pool reached by a gravel path that winds around the pool and then leads directly to a Buddhist shrine. Here I also worship, trying to imagine that I am actually in Japan instead of in an American art museum.

I am grateful for these symbols and expressions of faith that have been brought across the sea. They may be the only religious home I will ever know, although I hope some day to visit the Buddhist Headquarters at 41, Gloucester Road, Regent's Park, London and Das Buddische Haus, Kaiser-park 23A, Berlin-Frohnau. I have been in correspondence with both places and hope I have made friends there.

Will America ever "go Buddhist", as our colloquial expression goes? It could. If it doesn't the fault will be that of Buddhists themselves who fail to see and capitalize upon their opportunities.

There are enough Buddhists who understand the American mind who could really do some pioneering here

if they were given the opportunity. Americans think in action. Religion is real and vital to them. Put the Buddhist faith before them in their own language in terms and expressions that they can understand, show them that the economic depression that they are suffering today is not something to blame the government, but their own individual Karma, and explain what Karma is, so that Christian ministers cannot hallelujah them out of it, and the Buddhist battle will be half won.

If we go through another Presidential election without violence we will be fortunate, the destitution of the American people is indescribable. Twenty-one millions are on relief.

That means that individuals are trying to survive on from three to four dollars a week, while two persons are given six dollars and sixty-five cents a week on which to live. Just what the extra sixty-five cents is for is a mystery. Perhaps conscience!

Christian churches are going the way they went in Russia. Forty per cent of the American people openly profess that they have no religion. Why shouldn't they at least be given the opportunity to know something about Buddhism?

Why cannot a Buddhist priest be sent to every large American city to establish a headquarters, a point of contact for the inquirers? Eventually there might be an opportunity to build temples.

In Tacoma, Washington, is the only white woman Buddhist priest in the United States. She is the Reverend Sunya N. Pratt, 2101, South 8th Street, who presides over the Buddhist Temple in that city. She knows more than I about conditions on our west coast and would, I know,

be glad to correspondent with anyone who would be interested.

As I write a great peace comes over me and I see the long purple shadows of my Japanese garden and at the end of the path Our Lord Buddha. From the bottom of my heart I firmly believe that eventually all Americans will also find him at the end of their path, and that the gift of Truth which excels all gifts will be theirs, as it is mine.



THE GOSPEL OF BUDDHA

A REJOINDER

My attention has been drawn to an article headed, Dr. Paul Carus's "The Gospel of Buddha" by Ariya Dhamma published in the September number of the Maha-Bodhi.

While thanking the writer of the article for his very kind advise to me, I cannot help entertaining the view that the 'moral' he has put before his readers at the end of the article is ill-drawn. Buddhist Scriptures are written in Pali which is understood by very few people in these days. I am prepared to assume that Ariya Dhamma is an accomplished Pali scholar, but I am sure, at the same time, that ninety per cent of the readers of the Maha-Bodhi are unacquainted with that language. If those persons are desirous of knowing about Buddhism, will the advise be given to them that they must wait till they acquire a knowledge of Pali?

Silabhadra.



LOVE CONQUERS

BY CHRISTINA ALBERS

At the early hour of twilight
When the East in rosy t'remors
Softly peeped o'er mountain ridges,
And the air was filled with silence,
With a deep and magic stillness
While the forest yet lay slumbering,
Sat the Lord in meditation,
And the splendour of His being
Far outvied the morning glory.
Silently the world surveying,
Thought he of the erring millions
Who in their own darkness perish.
Then, within a wooded jungle
He beheld one fierce and brutal
On whose brow were stamped the passions
Dark desires of lowest nature,
Thirst of blood, more fierce than tiger's.
Gloried he in deeds of evil,
Laughed a fiend's laugh at his bloodcrimes.
And when'er he felled a victim,
Cut he from its hands the fingers
Joined them into gruesome necklace,
Which he wore with pride and boasting
Called himself "Angulimāla",
Wearer of the wreath of fingers ;
Still one finger was there missing
To complete the number—thousand.

To this man repaired the Master
All with tender love o'erflowing,
Silently before him standing,
He beheld this wretch in evil
With a pity fond and holy.
"Stand, Samana," roared the murderer,
Thou art just the man I wanted,
Stop,—thy life,—I want a finger."
Fiercely sent he forth his missile
While in mad wrath he rushed forward.
But he could not touch the Master.
Fierce and vehemently struggling
Poured he forth vile accusations,
"Stand thou still, dost hear Samana,
Give thy blood, I want a finger."
Spake the Lord in tender accents,—
"I am always still, my brother,"
And so full of loving kindness
Full of sweet and fond compassion
Were the words of the Deliverer,
That aghast the robber listened,
Stood all silenced, gazed in wonder.
Then the Lord spake of the Doctrine
Of the gateway to salvation,
And forest air vibrated
With those words of love and blessing.
In the fire of that compassion
Melted all the gruesome passions,
All the bloodthirst of the listener.
Flung he far his fiendish necklace,
Fell in deep remorse and sorrow
At the feet of the Deliverer,

With a stern and strong will purpose
He forsook his evil labours.
And the strength that he had wasted
Upon all that leads to downfall ;
He now used for holier mission,
Cleansed his heart with purer feelings,
Joined the Order of the brethren.
And the mind once so sin laden
By its own steadfast endeavour
Found salvation, found Nirvana.



THE CROWN OF ALL VIRTUES

BY BHIKKHU METTEYYA

There is an incident in the life of our Bodhisatta which it is very comforting to think of.

That happy day, when the ploughing festival was at the height of its glory, and when even the nurses had gone to witness it and to enjoy the rich food and drink, The Holy Child arose, and sitting cross-legged on the couch, in the shadow of the Jambu tree, attained to ecstasy, even to the First Jhāna, and abode sinless, serene and free.

He was then a Babe lulled betwixt the breasts of His Mother.

It is good for all devotees to recall to mind this happy incident and to emulate the Bodhisatta Babe.

Nay! It is wholesome for the whole world to do so. Of noble disciples, the Texts say that they strive for Nibbāna, thinking: "*We will attain even to-day*".

The Blessed One praises highly the follower who practises meditation,—*Samatha* or *Vipassanā*,—even for a single second.

For one who observes *Sīla*, meditation is most easy. Hence the Teacher's voice: "*Ādim Eva Visodhehi*",—Purify the elements of *Sīla* first.

In order to incite the followers the Compassionate Master praises the virtuous, saying: "He who observes *Aṭa-sil* for a single day lives like an *Arahant* that day."

Those who observe the precepts and practise meditation, they become dead to the world and wake in *Nibbāna*.

But all these good things must be done in secret,—for *Appicchatā* is the sovereign virtue in the *Sam-Buddha-Sāsana*. The books say: *Appā icchā natthi yassa so Appiccho*. He who hath not the slightest desire for things of this world is called an *Appiccha*. The characteristic of such a noble being is *Appicchatā*.

Great Beings who are crowned with the virtue of *Appicchatā* ever seek solitude and practise *Sīla* and *Samādhi*, unknown to the world. If they come to the world it is out of infinite compassion.

Only the *Appicchās* gain *Bodhi*. Hence the Path to *Arahanthood*, *Pacceka-Buddhahood* or to *Sammā-Sam-Buddhahood* is called *Ēkāyana-Magga*,* The Way which one must walk alone, unknown to the world. Our Teacher was the most modest and desireless One. Even as a child He practised these noble virtues.

That happy day He arose and sat cross-legged 'as holy statues sit' only when the nurses had left Him under the *Jambu* tree.

* *Ekena āyitabbo Maggo* 'ti *Ēkāyana Maggo*.

MY VISIT TO CAMBODIA

BY BHIKKHU NARADA

Cambodia is a French Protectorate with an area of about 60,000 sq. miles and a population of about 2,650,000 inhabitants.

Some historians trace the origin of the Cambodians to the great sage Maharsi—*Kambu* and the Apsarā—*Merā*.

Whether the tradition is authentic or not there is no doubt of the fact that the Cambodians were deeply influenced by Indian culture—both Buddhistic and Hinduistic.

As early as the 1st century Hinduism and its sacred language Sanskrit penetrated into Cambodia, and Brahmanism was the predominant religion till the 12th century. Then Mahayana Buddhism gained ground in Cambodia, and finally Theravada Buddhism filtered into this fertile soil through her neighbouring country Siam. At present there is practically no difference between Buddhism in Siam and Cambodia.

About the 6th century Cambodia was already a great kingdom. From the 8th to the 13th centuries Cambodian kings, conquerors, and great builders decked this vast territory with majestic and colossal monuments, the most important and the most notable of which is the Ankor Vat which stands to this day in a jungle of ruins which has recently been cleared by the efforts of the French Government.

About seven years ago I had the pleasure to pay a flying visit to this Buddhist kingdom and see the famous ruins of Ankor.

His Majesty the King was kind enough to place at my disposal a car to visit places of interest in the capital.

I saw the king in the palace and had a short interview with regard to the condition of the Sasana in Cambodia.

The venerable Sri Sammativansa Thera, the Superintendent of the Pāli High School, entertained me in his temple, Lankārāma, to which I had a natural liking owing to its close association with my motherland Lankā.

Besides this distinguished Thera I had also the pleasure to meet H. H. Prince Suddharasa and H. H. Princess Mallika, two leading Buddhists of the Royal family.

On the invitation of the General Secretary of the Buddhist Indo-Chinese Institute a lecture was delivered in Pali at the Buddhist Institute to a very representative gathering of both the Sangha and the laity.

Since my first visit the religious Cambodians, for whom I had the greatest admiration owing to their spiritual wealth, had a warm corner for me in their heart. I left Cambodia with sweet memories and golden impressions hoping to do another trip and stay longer in this Buddhist kingdom.

• • • •

In 1938, quite unexpectedly, I received an invitation from the King and Queen of Laos, sent through the General Secretary of the Buddhist Institute, to attend the first Buddhist Conference in Luang Prabhang and deliver some lectures in Pali. I gladly accepted the invitation, as we Buddhists should endeavour our best to consolidate our Buddhist position in the spiritual East.

My intimate supporters gave me every possible encouragement to undertake this long journey and bore all my travelling expenses to Cambodia.

As I did not wish to go empty-handed I secured some Bo saplings from the sacred Sri Mahabodhi tree of

Anuradhapura and took some Pāli books to present to the Royal Library.

My hands were therefore full, and my heart was gladdened, having received these symbolic presents from Ceylon.

Before my departure a noble Dāyaka and his good wife very kindly asked me to inform them if ever I was in need of any financial assistance. This was a great consolation to me, although I knew that I would never be in need of material help in any Buddhist land. I feel quite at home everywhere.

With the blessings of my venerable teacher and the loving kindness of my brother Bhikkhus and Sāmaneras and my intimate supporters I embarked on the French steamer "*Aramis*" on 11th November, 1938, and sailed for Singapore alone, unattended by any Dāyaka, without a cent in hand.

The idea of my travelling alone was somewhat embarrassing to my well-wishers for several reasons.

Strange to say that alone I am always happy because the reins are in my hands. I do what I think best without violating my vinaya rules, and I go where my services are needed most at any moment. I hold no responsibilities for any, and nobody is responsible for me. Independence and freedom are some of the blessings of the life of a Bhikkhu.

Nor am I worried about money. Somehow or other help comes at the most opportune moment.

Breathing that free air and unburdened by any responsibilities, I left the shores of dear Lanka at midnight.

After a very pleasant voyage we reached Singapore and I broke journey there.

Some Sinhalese and Chinese Buddhists met me on board and conducted me to the Singapore Buddhist Association Hall.

I was glad that I decided to rest for a fortnight in Singapore, for I had the opportunity to be of some service to the few Buddhists there who are like sheep without a shepherd.

At the invitation of this Society a lecture was delivered in the association hall. After the lecture the Chinese members formed an English section of the Society mainly for their benefit. This section has so far met with great success. The numbers have gradually increased. The newly founded Sakyamuni Elementary School is a credit to this infant Society.

A Sinhalese Benevolent Society was also founded by the Sinhalese members irrespective of creed.

It is also a pleasure to note that the Singapore Buddhist Association has succeeded in erecting a Buddhist Temple complete with a shrine room, preaching hall, and a room for a resident Bhikkhu. The modest "Sri Ananda Library" is a valuable asset to the Association.

Under the auspices of the newly formed Malayan Buddhist Syndicate a lecture on Buddhism was delivered at the Victoria Memorial Hall. This society has since established a branch of the Maha Bodhi Society in Singapore.

I wish all these Societies every success and hope that they will work in harmony for the propagation of Buddhism in Malaya.

* * * *

Spending about a fortnight in Singapore, enjoying the kind hospitality of Sinhalese and Chinese Buddhists, I left

for Saigon. My meagre knowledge of Tamil was very useful as there were many Tamil passengers on board.

We arrived in Saigon at midnight. Ven. Vajirañāna, a Cambodian Bhikkhu and Mr. Trầnnguyen Chân, the Vice-president of the Saigon Buddhist Society, met me on board and conducted me to the Society hall. There was no difficulty with regard to landing owing to the kindness of the courteous Government Officers who provided all facilities to me.

Saigon is the capital of Cochin China which was formerly Cambodian territory. It is at present a French Colony inhabited mainly by Annamites, a very industrious and enterprising nation. Their ancestral religion is Buddhism which they had received through Chinese sources, a few are Confucianists. Owing to missionary influence some have embraced Christianity.

There is only one Buddhist Society with a well-equipped library and a Mahayana temple with two resident monks. Ladies form the majority of members. The Vice-president of the Society who resides in the premises is an enthusiastic and willing worker. Mr. and Mrs. Thaivan Hiep and Mr. Tran van Van are three of the educated and energetic members of this Society. To these three, especially to Madam Thaivan Hiep, I am extremely grateful for the services rendered to me during my short stay in the Ling Son Pagoda.

I was glad to meet an energetic and pious Annamite lady who had come from Hue to establish a Buddhist Nunnery in Saigon. As she has some experience of having founded one in Hue I am sure this new enterprise of hers will be a success and will be instrumental in reviving Buddhism in Saigon.

The educated young men and women do not seem to take an interest in Buddhism, but they are not to be blamed for their apathy. What is professed as Buddhism here is a travesty of it. Sophisticated rites and meaningless prayers are not a part and parcel of Buddhism. Some effective measures should be adopted to educate the Buddhists in the true teachings of Buddhism.

In my opinion much work could be done amongst the Annamite Buddhists if there is a suitably educated Buddhist monk who could speak both French and Annamese. The material is there, workers are lacking.

If the activities of the Buddhist Institute could be extended to Saigon, Hue, and Viula and if Buddhist literature in French could be popularised in Annam I am sure it will produce a favourable re-action amongst Annamite Buddhists.

Before I left for Phnom-Penh I had the pleasure of acceding to the request of the Vice-President by presenting one of the Bo saplings to the Buddhists of Saigon. Needless to say that they highly appreciated this symbolic gift from Ceylon.



On December 2nd I was comfortably housed in a cell at Lankarama in Phnom-Penh, the capital of Cambodia. Immediately on my arrival I felt that I was in a familiar Buddhist atmosphere.

In the afternoon I called at the Royal Library and my thoughts reverted to Lanka as the General Secretary put some Sinhalese Buddhist records and showed some Ceylon films for the benefit of Cambodian village folk who visited the Library.

Lanka seems to be more known to the Cambodians than Cambodia is to the Sinhalese Buddhists. To be

frank it was through the Buddhist Institute that I myself came in contact with this Buddhist Kingdom. It is a pity that Cambodia is less visited by Buddhist scholars and pilgrims than other Buddhist countries. Perhaps it may be due to the fact that modest Cambodians have not sufficiently advertised their glorious deeds.

* * * *

On the day after my arrival I availed myself of the opportunity to witness a Sima ceremony at Prek Chik, a village not far from the capital. It was indeed a great festival for the happy Cambodians. There were worldly amusements too for the gratification of the pleasure-seeking individuals.

I was taken round the Vihara. The news soon spread that a Bhikkhu had come from Lanka and many were anxious to see me as the good Cambodians have a great admiration for my country.

I was informed that a generous Mahesi, with the co-operation of the villagers, was conducting the festival. This lady and some others saw me in the Vihara and I gave them a short talk on the Dhamma.

I must mention here that it was this devout lady that made my stay in Phnom-Penh easy for me by attending to all my material needs. If not for her kind treatment, I would have found my stay somewhat difficult in Cambodia. My heartfelt thanks are due to her in particular, to Agga Mahesi and to many other kind Mahesis of the palace who helped me later in every possible way.

Since my arrival I had the honour of receiving many devout visitors—both Bhikkhus and laymen—some even coming from a distance of more than 100 kilometres. Almost everyday I received invitations to deliver sermons in Pali in distant temples to packed audiences who were

deeply interested in the Dhamma. My best interpreter was the venerable Sasanasobhana Thera who made my sermons more instructive and interesting by adding a commentary of his own to suit the audience. This Thera is one of the most erudite scholars of Cambodia and is respected by the people.

The two most important sermons were those delivered at the Buddhist Institute on the invitation of the Minister of Cults and the General Secretary.

The first sermon was meant for the Sangha. In spite of an unexpectedly heavy shower there were about 600 Bhikkhus and Samaneras besides a good number of Upasakas and Upasikas. I spoke on the Buddhist situation in the world with particular reference to Ceylon. The practices of Bhikkhus who strictly observe the Vinaya rules were described for the benefit of the Cambodian Bhikkhus.

In the sermon for the laity I dealt mainly with the Paramis and made a passing reference to places of historic interest in India. More than 700 people were present, including ministers and many other notables.

Both sermons were interpreted into Cambodian and were published in Cambodian characters.

Towards the end of December there was a national festival in Phnom-Penh together with a national exhibition. The whole of Indo-China was represented at the Exhibition. There was a wise act of the King which deeply impressed me. It was an order prohibiting all Bhikkhus and Samaneras visiting even the neighbourhood of the Palace during the festival. No Cambodian Bhikkhu would ever dream of violating this Royal Order.

Just before a month had elapsed after my arrival I was invited to go on a preaching tour throughout Cambodia in a car provided by the Government.

It must be mentioned in this connection that Cambodia is purely a Buddhist kingdom with a Buddhist King but is under the protection of the French flag.

A certain writer says:—"The name of Cambodia seemed likely to be wiped off the map in 1861 when France relieved the kingdom first from the Annamese threat and in 1863 from Siamese domination.

"The French intervention rendered possible the restoration of its artistic treasures of the past by devoted and learned archæologists, the setting up of internal order and the start of a material prosperity unknown there for centuries."

It would be presumptuous on my part to offer any remarks about the French Administration from a political point of view, but from a religious point of view it has been a blessing to the peaceful Cambodians. The Government, with the co-operation of His Majesty the King and his Ministers, is doing everything possible to protect and promote the interests of Buddhism which it recognises as the state religion. Annually a substantial sum from the Public Revenue is set apart for religious purposes.

One of the most successful efforts of the Government in this direction is the establishment of the Buddhist Institute together with the Royal Library and the Pali School.

The Pali Tipitaka is being translated by the Institute and is sold at a nominal price so that even the poorest citizen may benefit by this labour of love. The whole set will consist of 100 volumes and will be sold at 260 Piastres. Already 26 volumes have been published. The Vinaya Pitaka has been completed. In all the publications the Pali text is printed on one side and the Cambodian transla-

tion on the other. About 28 Bhikkhus and 11 laymen are engaged in this laborious and responsible task.

It is no exaggeration to say that the present religious revival witnessed throughout Cambodia is chiefly due to the publication of the Pitaka. Both Bhikkhus and laymen are taking a greater interest in the study of the Dhamma. In fact I was extremely pleased to see some elderly laymen poring over these translations in their modest homes. The Bhikkhus and Samaneras are gradually changing for the better.

The Royal Library is also a valuable asset to Cambodia. It consists mostly of Pali, Cambodian, Siamese, French and English Buddhist books. There are also many treatises on Indian civilisation and a few Pali books in Sinhalese characters.

A word should be said about the Pali School which is growing in importance and is exerting a great influence on the spiritual upliftment of the people.

The school was established about 25 years ago and so far more than 600 scholars have passed out of it with diplomas. Most of the certified scholars have returned to their villages and have started elementary Pali schools in their respective temples and are doing excellent work. As a result of this Central Pali College and other subsidiary schools, Pali language has become very popular both in Cambodia and Laos.

On invitation I had the pleasure to pay a visit to this Pali College. The Director and his Assistant very kindly took me round the classes. On the whole the work of the College is very satisfactory.

The Bhikkhus and Samaneras of the Maha Nikaya and Thammargukta sect attend this institution as this is a

common seat of learning which does not belong to any particular Nikaya and where no distinctions are made.

As there is distinct progress in Pali studies in Cambodia since the inauguration of the school in 1914 it is advisable to introduce some changes in the syllabus so that the students may acquire a more advanced knowledge of the Dhamma and Vinaya. The proposed curriculum of studies of the Vientianru Institute which is still in her infancy is more comprehensive than that of the Phnom-Penh Institute.

Arrangements should also be made to deliver public lectures at the Institute on comparative Religion, General Knowledge, Etiquette, Hygiene, etc., for the benefit of the students in particular. An elementary knowledge of English would be a valuable asset to them.

The President of the Buddhist Institute is H. H. Prince Suddharasa Varacakraranariddhi, a son of King Norothom. He is the most religious prince whom I met in Phnom-Penh. He is keenly interested in the intellectual and spiritual welfare of his people. Every Uposatha day he observes the Eight Precepts and spends the day discussing religion with Bhikkhus at his own residence. He is the chief supporter of Nuvaṇ Maniyārama, founded by his mother-in-law, and is one of the chief supporters of Ambārama, founded by the pious Princess Pindara.

As a rule most of the Cambodian philanthropists consider it meritorious to found a Vihāra or a Chapter House (*Upasathāgāra*), but are not so much enthusiastic in establishing charitable institutions. This prince and his sister Princess Mallika are an exception to the rule. Both of them have founded two free schools for girls. I believe these are the only two Government-aided private schools in Phnom-Penh.

The General Secretary of this Buddhist Institute is a cultured French lady, who is mainly responsible for the various activities of the Institute. She loves her work and spares no pains in devising means and measures to improve this noble undertaking. She controls her department and keeps the machinery in perfect order. In fact she is the most popular figure amongst the clergy and the laity, especially amongst the poor village folk.

* * * *

The French Administration with the help of His Majesty the King and his subjects is endeavouring to make Cambodia a fortress of Buddhism. May it be so! If Cambodia and Laos make steady and rapid progress, as is evident at present, without mixing up religion with politics, Indo-China will undoubtedly secure an honourable place not second to any other Buddhist country.

As an instance of the tolerance and justice of the Government I should like to cite a trifling but an interesting incident.

A certain French Catholic clergyman expressed his desire to meet Buddhist monks and fixed an appointment at the Royal Library. Two Cambodian Theras and myself were present at the discussion. On the pretext of learning Theravada Buddhism he came to see us and raised a political question and criticised Buddhism. The French Governor of Phnom-Penh being aware of the incident called at the Library to meet us and made us understand that the Government had absolutely no connection whatever with the action of the Catholic priest in question.

I thanked the Governor for his prompt action and kind consideration. It was this broad-minded and public-spirited Governor who gave me every possible help that the Government could render.

In fact I was agreeably surprised at the way the Government was promoting the interests of Buddhism in Cambodia.

(*To be continued*)



THE CELESTIAL PLANE AND THE GHOST PLANE

*Translated by Ven. Vajirañāna Thera, Ph.D. (Cantab.),
and Mr. B. L. Broughton, M.A. (Oxon.)*

(*Continued from page 411 of the last issue*)

XXXIV.

THE CELESTIAL MANSION OF FLAMING SPLENDOUR.

The Buddha was dwelling at Sāvattthi in Jetavana. At that time in the town of Nālandā the family of the supporters of the Venerable Revata had two daughters named respectively Bhaddā and Subhaddā. Bhaddā was married. She was intelligent and wise, but was barren and bore no children. She said to her husband, "You should bring my younger sister Subhaddā. If she had a son he would also be my child, so the family will not die out." He did so. Then Bhaddā said to Subhaddā, "Dear Subhaddā, you should be vigilant, open handed and virtuous; thus happiness in this world and the next will come to your hand." Subhaddā followed her sister's advice, invited Venerable Revata. The Elder for the benefit of Subhaddā, taking seven other bhikkhus, came to her house. She, with delighted heart, served the bhikkhus with tasteful food in the name of the Order. Having given thanks the Elder departed. She died soon after and was

born among the hosts of Nimmānarati devas. Bhaddā, offering alms to individuals, was born in the retinue of Sakka, in the Tāvātimsa Heaven.

Subhaddā reflecting on her karma, pondered, "by what merit was I born here?" She perceived that through giving alms to the Order by the advice of Bhaddā, she had attained this prosperity. Wondering where Bhaddā was born, she perceived that her rebirth was in the world of Sakka, which is lower than her plane, and feeling pity for her, she went to Bhaddā's mansion. Then Bhaddā questioned her in stanzas:

"By your brilliant flaming splendour
You surpass the hosts celestial
In the realm of Tāvātimsa;
Never saw I such refulgence.
From what distant plane of glory
Come you to the world of Sakka?
Tell your name, resplendent devi."
Straight the shining one responded:
"In my human life aforetime
I, O Bhaddhā, was Subhaddā,
You and I by birth were sisters.
And I was to you a co-wife
Unto one same husband wedded.
When my form by death was sundered
Birth I took among the devas
Dowered with wondrous power creative:
Whatso'er their heart desireth
That by might of thought they fashion."

Bhaddā asked again:

"Dowered with abounding virtue
Beings gain that world supernal
Where you claim you took existence
What transcendent work of merit
Did you in the world accomplish
Who advised you to such courses
By what aid of friendly counsel
Gained you such a state of glory?"

I ask of you, refulgent devi,
From what karma sprang this splendour?"

Subhaddā replied:

"Eightfold alms upon the Order,
Sowing ground supreme of merit,
I bestowed with heart rejoicing;
By myself the gift I offered.
From this giving sprang this glory;
Whatsoever my heart desireth
Cometh to me in a moment.
I tell to you, O mighty devi,
I this karma have accomplished
When I dwelt in world of mortals."

Bhaddā said:

"I on wise and virtuous bhikkhus
Pure of life in converse holy
Gifts bestowed of food and garments,
In a number far surpassing
Those who gained your benefactions.
I who greater work accomplished
Win unto a lower station,
You whose charity was lesser
Win unto a plane above me.
What mysterious law of karma
Wrought result so little fittings?"

Subhaddā replied:

"Bhikkhus who had won to wisdom
Walking on the path of Sainthood,
State of Arahat attaining
Even in their earthly lifetime,
Revata, the noble Elder
Was the leader of the bhikkhus
Who received my benefactions.
Him I to a meal invited,
And the noble hearted Elder
Ever mindful of my welfare
Came by seven bhikkhus followed.
So the gift that then I offered
Was not only for the Elder
And his retinue of bhikkhus,

But I gave to all the Order;
 And these bhikkhus eight assembled
 Stood in place of all the Sangha.
 Such a giving universal
 In the name of all the Order
 Bore a fruit transcending, boundless.
 If one gives to single bhikkhus
 Lesser is the fruit of giving."

Bhaddā understanding what Subhaddā had said,
 uttered this stanza:

"Only now comes understanding
 Of the fruit of merit boundless
 Sprang from giving to the Order.
 When my present life is ended
 And the whirling of Samsara
 Bears me to the world of mortals,
 Knowing well the fruit of karma,
 Avaricious greed eschewing,
 Gifts will I unceasing offer
 To the Family of Buddha."

Thereafter Subhaddā went to her deva world. Then
 Sakka seeing the resplendent Subhaddā, the daughter of
 the devas, who surpassed all the devas in his own Tāvātimsa
 heaven, and hearing her narrative, asked Bhaddā in a
 stanza:

"Tell me, O resplendent Bhaddā,
 Who was that conversing with you?
 All the hosts of Tāvātimsa
 She surpasses by her glory."

Bhaddā replied:

"When this devi was a human
 She to me was younger sister,
 A co-wife to my husband wedded.
 Gifts she gave unto the Order.
 Having made this virtuous karma
 Now she shines in flaming splendour."

The Sakka showing the fruit of giving to the Sangha,
preached the Doctrine:

"For that this your former sister
Offering made unto the Order
Firm established in religion
So by working of her karma
(Ever cause effect produceth)
Shining in her bliss and glory
Your condition she exceedeth.
Once upon the Peak of Vultures
I asked of Him the All Enlightened
Of the fruits that spring from giving.
And He demonstrated fully
How that great results will follow
To the giver open handed.
So let men be void of meanness
Whosoever seeketh merit
Longing for a blest condition
Both in this world and hereafter
Let him alms bestow discreetly
Where they gain the highest merit.
Fourfold is the course of training
Leading to the highest saintship.
Those who enter on the training,
Those whose triumph is accomplished,
This assembly of the righteous,
Upright, wise, endowed with virtue,
Are the sowing ground of merit
Bearing fruit incalculable
For the seekers after welfare.
That assembly great and splendid
Countless, boundless, like the ocean;
Among the Lord of Men's disciples
These should be accounted foremost,
Chief and highest of the brethren
To whom Buddhas preach the Doctrine.
Whoso in the name of Sangha,
Blessed assembly of disciples,
Maketh gifts and presentations,
Highly praised is such a giving
By the All Enlightened Buddha ;

For that mighty fruit it beareth.
 Whoso keeps in mind such giving,
 With avarice and greed uprooted
 Liveth in the world rejoicing ;
 And a happiness attaineth
 Worthy highest commendation."

Sakka told this to Moggallāna who recounted it to the Buddha. The Buddha delivered on this theme a discourse which was a blessing to men and devas.

XXXV.

SESAVATI'S CELESTIAL MANSION.

The Buddha was dwelling at Sāvatti in Jetavana. At that time, in the village of Nālaka in Magadha, was a girl called Pesavati in a certain family. She, in a former age, seeing the work-men who were making golden bricks to build a shrine, a league in height, to contain the relics of Kassapa Buddha, with delighted heart said to her mother that she should like to give her golden necklace for the shrine. The mother was glad, and taking the necklace from the neck of her daughter gave it to the work-men saying, "This is my child's ornament, please take it and melt it with the gold to make bricks." The goldsmiths did so. Afterwards the girl died and by the merit of that gift was born in the radiant world. Enjoying celestial happiness passing from one deva world after another, in the time of our Buddha, she was born in the village Nālaka.

When she was twelve years of age, one day she was sent by her mother with money to buy some oil. In the shop was a certain young man who had inherited from his parents a great treasure of gold, pearls and other precious stones. But by the power of his bad *karma* they appeared to him as earth and gravel. Hearing that by the good fortune of persons who had done works of merit his

treasure might again be changed back, he was waiting to meet such a person in order to test this. Then the girl seeing gold and jewels kept in the shop said to the man "Why are these precious things kept in such a manner when they should be securely guarded?" The shopkeeper thinking that this girl was of great merit, and that because of her earth and gravel turned into gold and jewels, went to her mother and asked her to give the girl as a wife for his son. Giving great wealth to the mother, he took the girl as a bride for his son.

Then the man, knowing her good fortune, opened her the treasure house and asked, "What do you see there?" "A heap of gold and jewels, I see there," was the reply. Then he said, "these on account of our bad karma disappeared, now by force of your good karma they are gold and jewels. Hereafter all the wealth of this house belongs to you, and we accept only what we obtain from your hand." Thereafter the girl was known as Sesavati, that is, she who has wealth.

At that time Sāriputta, the Captain of the Faith, considering that the end of his life was approaching, thought "Paying gratitude to my mother Upasāri Brahmani, I will pass away."

So he went to the Buddha and announced the approaching end of his life. Displaying many marvellous powers, praising the Buddha in many thousand stanzas, saluting Him, advising the assembly of bhikkhus, consoling the Venerable Ananda, Sariputta went to the village of Nālaka, and having established his mother in the State of Sotāpatti, early in the morning at his birth place entered the final Nirvāna. After his passing, men and devas celebrated his obsequies for seven days. They made a pyre of sandal wood for the cremation of his body. Pesavati

hearing the passing away of the Elder decided to go with golden flowers and other offerings, and informed her father-in-law.

He said, "It is not convenient for you to go pregnant as you are, there may be a huge crowd." She having a great desire, said that she would go even at the risk of her life. So saying she went with her retinue to the place and stood in the crowd. At that time among the royal elephants that were there one went mad and rushed to the spot where Pesavati was. The crowd, running away in their terror, trampled and killed Pesavati. She with happy mind recalling her offerings and the virtue of the Elder died and was reborn in the World of the Thirty-three.

Recollecting the karma whereby she was born there, seeing the homage paid to the Elder, and being faithful to the Three Jewels, she came to worship the Buddha in her celestial mansion. Descending from her mansion, she saluted the Buddha and stood aside.

The Elder Vangisa seeing the fairy, obtained leave from the Buddha, and questioned her thus:

"Lo! thy mansion fair and lovely,
Bright with gold and shining crystal ;
Decked with every kind of beauty,
T'is delightful to behold.
Marvellous its divine construction
Gleaming over ten directions,
Like the summer sun unclouded
Shining with his rays a thousand ;
Like an orb of golden fire,
Free of smoke, of fulgent radiance.
Stands thy mansion in the heavens ;
Scarcely the eye may look upon it.
Resonant with sweetest music
Tuneful lutes and pipes melodious,
It is like to Sakka's city.

Flowers of lotus, water lilies,
Red hibiscus, yellow sal blooms,
Jasmine, white and gold asoka,
Fill the air with sweetest perfumes.
Sal trees, kusa grass and creepers,
Garlands jewel decorated,
Lotus ponds and water lilies;
All the blooms of earth and water
With every form of radiant beauty
Spring around the splendid mansion.*

The fairy said:

"Hear, I pray you, noble bhikkhu,
Eastward in the mighty empire
Magadha, there stands a village,
Nālaka the name it beareth
There dwelt I was wedded woman
I was known as Pesavati.
For the Elder Upatissa,
Flowers I sprinkled as an offering
Unto him the saint perfected,
Released from births, of boundless virtue;
Winner of the state supernal,
Sage whose karma was exhausted;
When I human life abandoned
I attained this state resplendent."

When Vangisa had ended his questions, thus the fairy explained her karma. The Buddha on this theme delivered a discourse which was a blessing to men and devas.

(To be Continued)



TO ALL DEFENDERS OF CULTURAL TREASURES

The thunder of the European war again demands that active attention should be paid to the defence of cultural treasures. A pact to this effect is under consideration by many of the European governments and has already been signed by twenty-one governments of the Americas. No doubt, since military operations have already begun, it is hardly to be expected that any agreement could take place during actual warfare. Yet the activities of our Committees should at all times be fruitful. Remembering the position in which the defence of cultural treasures was in the beginning of 1914, we must say that at present this important question has been given definitely much more attention by governments and public institutions. No doubt the activities of our Committees have had beneficial influence upon public opinion and have contributed to such increase of attention. Besides government decrees, public opinion is the first defender of national treasures which have a universal value. During the last great war we have applied our utmost efforts to draw attention to the fact that it is criminal to destroy historical, scientific and artistic monuments. Then during recent conflagrations, as for instance in Spain and China, we happened to hear that our Pact was mentioned and applied in some cases. Also now all our committees and groups of friends, to whom the defence of world treasures is dear, should immediately draw attention of the public to the importance and urgency of the defence of creations of human genius. Each one of us has certain opportunities of spreading this panhuman idea. Everyone who has connec-

tions with the press or is a member of some cultural organization should consider it his duty to say wherever he can a good and impressive word about the defence of that on which the evolution of humanity is based. On March 24th this year our Committee undertook a series of steps imploring European governments to consider without delay the need of defending cultural treasures. We see now that such an appeal was most timely. Let every cultural worker remember now all his connections and possibilities in order to strengthen by all means public opinion which is first of all the guardian of world treasures. Friends, act urgently!

NICHOLAS ROERICH.

Sept. 5th, 1939.

INDIA AND BURMA

RECEPTION TO THE MAYOR OF RANGOON.

Mr. Ba Win, the Mayor of Rangoon, who came to India in connection with the conference of Mayors of different cities of India and Burma, which was held in August at Karachi, was accorded a cordial welcome on behalf of the citizens of Calcutta at a public meeting held on 9th August at the Mahabodhi Society Hall under the auspices of the Mahabodhi Society. Sj. Hirendra Nath Dutta presided.

In extending a hearty welcome to the Mayor of Rangoon, Sj. Hirendra Nath Dutta said that Burma, a few years ago, was an integral part of India; but by decree of Providence or 'by the machination of our friends across

the seas' it had been wrenched from India and made a separate dominion without granting it proper status. Burma at an earlier date had its political independence and the speaker was sure that the Mayor of Rangoon who was managing now its civic affairs, would take a prominent part in the future struggle for making Burma really an independent country without breaking its link with the British Commonwealth of Nations. The speaker observed that he was a great believer in British Commonwealth of Nations. Speaking about Burma and its inhabitants Sj. Dutta said that Burma was a country of hospitality and friendliness which, however, was disturbed lately by troubles and turmoils among the Indians and Burmese, engineered perhaps by interested parties. The speaker did not grudge Burma being made into a separate dominion, because the majority of the Burmese wanted it. But what the speaker wanted was this that they should have a great Federation with India as well as Ceylon, Nepal, Bhutan, Sikkim and, if possible, Afghanistan which would be a strong bulwark against any onslaught by foreigners.

THE BUDDHIST MAYOR.

Sj. Devapriya Valisinha, Secretary of the Mahabodhi Society, on behalf of the Mahabodhi Society, offered felicitations to the Mayor of Rangoon. He said that perhaps this was the first time when a Buddhist Mayor of a Buddhist country had visited the city of Calcutta. The speaker thought that such a visit as the Mayor of Rangoon had paid to India would remove the misunderstanding still existing between these two countries. The speaker added that U Ba Win had given definite proof of his interests in India by promising a donation of Rs. 1,800/- for the Mahabodhi Vidyalaya at Sarnath.

Prof. U. N. Ghosal said that Burma and India had been bound together with unbreakable ties from time immemorial. Though of late the political ties had been torn asunder, yet the cultural ties were unshaken and unbroken.

Dr. Arabinda Barua, M.L.A., welcomed the Mayor of Rangoon on behalf of the Bengal Buddhist Association. Dr. Barua said that Burma owed its religion, culture, and general outlook and many other things to India and the speaker hoped that Burma would try to pay back what it owed to India. The speaker said that there were about 3 lakhs of Buddhists in India and he expected that U Ba Win would not forget his brothers-in-faith living here.

Sj. Sanat Kumar Roy Chaudhury, ex-Mayor of Calcutta, said that he, on behalf of the Bengal Hindu Mahasabha, was according U Ba Win their warmest welcome. Sj. Roy Chaudhury said that in their definition the word 'Hindu' which they had adopted in the Hindu Sabha, included all religions having their rise in this sacred land of India and, therefore, Buddhists were as good Hindus as any other Hindu. They looked upon the great Buddha as one of the seven incarnations of Lord Vishnu.

In reply to the welcome accorded to him by different speakers, U Ba Win, the Mayor of Rangoon, said that since he had been installed Mayor of Rangoon he had an opportunity of visiting Ceylon last January and meeting Buddhists there. Seven months later he was invited to attend a Mayors' Conference at Karachi and, at its close, had visited sacred Buddhist places in India. People in Burma did not realise what the Maha Bodhi Society was doing. On his return to Rangoon he would explain the work of the Society and he was sure that as a result there would be much more solid help from Burma towards the activities of the Society.

He referred to the ties that existed between India and Burma and said that the Burmese Buddhists believed that if any future Buddha came to be enlightened on the face of the earth, he would be enlightened in India. The Mayor could assure the audience that no power on earth would be able to divide the two countries, India and Burma. It was regrettable that there was some trouble during the last year in Burma. The speaker however pointed out that there was no anti-Indian feeling in Burma. The little trouble that took place last year there, he said, was only on religious grounds.

Referring to the conflict between Shias and Sunnis at Lucknow, the speaker contended that religious conflicts were bound to take place in every country and they could not call such religious conflicts national conflicts. The speaker said that though Burma had been separated from India on financial grounds, they would remain the best of friends for ever, as they would have to depend on each other for the supply of indispensable materials, Burma on India—specially on its neighbouring district, Bengal—for the supply of coal, cotton, iron, etc., and India on Burma, for oil, rice, etc.

Proceeding the speaker said that if they could have better contact in the intellectual sphere, if the educated people of both countries could come into contact with one another, there would be no misunderstanding. If the poorer and less educated people of different countries professing different religious faiths came into contact with one another, there was likelihood of misunderstandings arising. As to the relations between the Buddhists of India and the Burmese, the speaker maintained that there existed no ill-feeling. In social, political

and religious life they lived in complete harmony and unity.

NO ANTI-INDIAN FEELING.

The Mayor in conclusion assured the audience that he would convey the greetings of the Buddhists of India to the people of his country and would do his best in making them understand what the Maha Bodhi Society in India were doing for their common religion.

Asked as to what feelings the Burmese bore towards the Indians in Burma, the Mayor said that there was no anti-Indian feeling. The Burmans always had friendly relations with the Indians living in Burma. The question of emigration of Indians had been raised with no other intention than to prevent the country from being overcrowded thereby causing inconvenience to both the Indians and the Burmese.



BOOK REVIEWS

ANNUAL BIBLIOGRAPHY OF INDIAN ARCHAEOLOGY, VOLUME XII.
FOR THE YEAR 1937. KERN INSTITUTE, LEYDEN. *Published with the aid of the Government of Netherland, the Imperial Government of India and of various Indian Rajas.*

This volume gives us a very good account of the archæological work of that year, done in India, Afghanistan, Ceylon and Malaya.

Commencing with the work in the Punjab, Mr. M. S. Vats tells us that Harappa is one of the twin centres of the Indus Valley civilization, the other being Mahenjo-daro.

In Kashmir the result seems to have been particularly gratifying. Here, under the direction of K. Ch. Kak, a number of ancient Buddhist monuments were brought to light, one of the most interesting of these being a Buddhist Monastery, which is supposed to have been the residence of Nagarjuna.

In Bhopal State some valuable discoveries were made that date back to the Mauryan Dynasty. A vihara after the manner of the Mauryan architecture stands out prominently among these.

Of Sigiriya in Ceylon, we have an account by S. Parana-vitana.

In Malaya too Buddhist ruins prove that Buddhism was strong in these parts. H. G. Quaritch gives a lengthy description of the discoveries in Malaya.

For the account of the excavations in Angkor Thom we are indebted to George Cœdes. This region seems to be particularly rich in the relics of a once flourishing Buddhist period.

There are numerous plates illustrating the places and the various articles discovered.

"INDIA SPEAKS"—By B. Koyal, M.A. Published by S. K. Lahiri & Co., Ltd., College Street, Calcutta.

This small book contains a collection of the speeches of the most noted of India's public workers of the later period in Indian History. Beginning with Ram Mohan Roy of the 18th century, it gives a galaxy of great names down to the men of modern times, such as Jawaharlal Nehru, Subhas Bose and others. The author calls oratory one of the most elusive of arts. A speaker, he says, must study his audience. He points out the principles of public speaking, among which plainness of language, shortness of sentences and distinction of articulation are some of the most important.

Any young man aspiring to be a public speaker might find this book of great use.

LA PENSEE BOUDDHIQUE—*Published by Les Amis du Bouddhisme, 31 Rue de Seine, Paris (VI). Annual Subscription 20 Francs.*

This is an excellent Magazine the aim and object of which is to acquaint the French people with the tenets of the Dharma, of which we have received the first number. The first article "The Importance of Thought in Buddhism" by P. Vajiranana Thera expresses the true Buddhistic idea: "All that we are is the result of what we have thought. Bad thoughts produce bad language and bad actions."

Another article "Extracts of a Conference" at the West China Research Society of the University of Chengtu is by Madame Neel. This lady, having travelled extensively in regions seldom visited by Europeans, is well in a position to give the world some insight into the Buddhist activities of these lands.

"Personality in Buddhism" or the "Science of Anatta", by Madame Lounsbery, gives this doctrine in a long article, going much into details on various points.

The Magazine is well brought out, the print is clear and the general appearance attractive. It serves a noble purpose, and we hope it will have the success it deserves.

Copies may be had from the Maha Bodhi Book Agency, Sarnath, Benares at As. 6 each.



NEWS OF BUDDHIST INTEREST

Massive Book on Buddhism.

The International Buddhist Society of Japan is planning to publish shortly in Tokyo a massive Encyclopædia of Buddhism in the light of the most recent discoveries in Buddhist literature and archæology.

The Encyclopædia Buddhica is to be compiled on a three-year plan, and is to contain about 1,500 pages, royal octavo.

The contributors are to be Dr. Bruno Petzold, professor at the 1st Higher School, Tokyo; Mr. Jack Brinkley, lecturer at the Tokyo University of Commerce; Mr. Lewis William Bush, member of the International Buddhist Society; Dr. Junjiro Takakusu; Dr. Masaharu Anesaki; Dr. Daisetsu Suzuki; Dr. Makoto Nagai, Professor Nikki Kimura of Rissho University; the Rev. Sundo Tachibana, President of Komazawa University, and others.

Dr. Tetsujiro Inoue, noted Orientalist and philosopher, is to be the editor-in-chief.

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Revival of Learning.

A revival of Buddhist learning in Japan is seen in such works as the above, the studies in Buddhism in Japan, and the 12-volume Lectures on Buddhist Thought now being published monthly by the Tokyo Imperial University Buddhist Young Men's Association, not to speak of numerous monographs that are crowding the shelves of booksellers.

In second-hand bookstores in Kanda, sections of the 150-volume Japanese version of the Sanskrit-Chinese translations are now on sale. There is even a store which sells nothing but Buddhist books. This establishment has a complete set of the final standard version of the Daizokyo which contains all the canon, Pali and Sanskrit, plus the Indian, Chinese and Japanese commentaries, all in classical Chinese.

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Strickland Will proved : Total Estate likely to be £250,000.

The Strickland Will has been proved.

The unsettled estate in Great Britain amounts to £15,844; net personality £11,371.

The estate abroad is still undetermined, but Mr. Guy Aldred, the executor says:

"I shall be surprised if the total estate here and abroad is less than £250,000".

The Will, it is understood, lays down that for a period of twenty-one years the Trustees of the estate should concern themselves with the publishing and republishing of the manuscripts which Sir Walter has left, and with any advertising of them, if necessary.

The Will further stipulates that at the expiry of that period of twenty-one years the Trustees may utilise the proceeds for the founding of two Academic Chairs at a University for the teaching of Physics and Practical Psychology on Buddhist lines.

In the event of the Trustees finding the latter stipulation impracticable, the Will, it is stated, provides that the whole of the residuary trust funds remaining shall become the property of the Buddhists of Ceylon, to be used for the following two purposes:—

- (1) The relief of suffering and distress, and
- (2) Propaganda for the furtherance of Buddhism.

It was stated at the time that as a result of the German annexation of Czecho-Slovakia £50,000 worth of the late Sir Walter Strickland's investments in Czech State bonds became worthless.

—*Ceylon Daily News.*

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Vesak in Ladakh.

For the first time the Vesak festival was celebrated at Ladakh. The day was chosen according to the Lhasa calendar,—the 1st of June. It was quite a unique event to the Ladakhi Buddhists, since this day had never before been publicly celebrated here.

The ceremonies began at 9 o'clock in the morning, when food was served to the poor. A largely attended meeting

was held in a nicely decorated pandal in the Shakas Gumpa. This lasted from 11 a.m. to 5 p.m. It was attended by all the local officials and leading citizens of Ladakh, representing different communities—Muslims, Christians and Hindus, besides the Buddhists.

SONAM, *Secretary,*
Young Men's Buddhist Association.

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EDITORIAL NOTES

War Breaks out in Europe.

The long feared war has broken out in Europe. German invasion of Poland began on 1st September and England declared war against Germany on 3rd September. The news of the declaration of war did not come as a surprise to the world as, for many years, nations have been preparing for it and war was bound to come sooner or later. What is surprising is that upto now only four countries are involved in it, and others have successfully maintained their neutrality. How long this will be possible, it is difficult to say.

The immediate cause of the Conflict is the brutal invasion of Poland by Germany inspite of all efforts on the part of England and France to get the differences between the two nations settled peacefully. Germany may have grievances against Poland and her claims to Danzig may also be justified on some grounds but nothing could exonerate her from the crime of plunging the world into a bloody conflict without making sincere efforts to arrive at a peaceful settlement of these questions. Hitler has shown

once again that he believes only in the law of the jungle in spite of the boast of Germany's super-culture and civilization. The fact that most nations still believe in the rule of brute force does not justify his action in any way. Humanity has advanced a great deal since the last World War, and in every country there are hundreds of thousands of people who detest the rule of force and are increasingly demanding that it shall cease for ever. Their voices may fail today but the day is not far distant when a war-weary and bleeding world will realise its folly and follow in the footsteps of Emperor Asoka who was the first in history to abandon war-fare as a national policy and relieve neighbouring States from the nightmare of invasion. He substituted loving service in the place of conquest, thus earning a unique place in world history which will endure for all time.

The issues of the present war are quite clear. On the one hand there is Germany and her allies who believe in force and on the other there is England and her allies who, in settling international questions, wish to substitute the rule of law to that of violence. We have no doubt that the cause of England and her allies will triumph for it is a righteous cause and that an era of peace and happiness will dawn on mankind when nations, whether big or small, will be able to live in amity and free from the horrors of war. It is, therefore, the duty of all His Majesty's subjects to render every possible help in this crisis in order to bring about this result.

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Late U Ottama.

We regret to announce the passing away of Bhikkhu U Ottama, the well-known Bhikkhu and political leader of

Burma. Though he became a monk at an early age, he devoted most of his time to political work which brought on him several incarcerations. His was a stormy life very different from the one intended for him as a monk. We have consistently held the view that bhikkhus should not take part in politics as the life of a bhikkhu is to be devoted only to humanitarian work in addition to his duties as a member of the Order. In the case of Bhikkhu Ottama politics may be said to have been his second nature and nothing could wean him away from his political ambitions. He was, however, religious to a remarkable degree. Even when he was extremely busy he never failed to do his puṇā (worship) every night. During the Cawnpore Session of the Hindu Maha Sabha over which he presided he spent perhaps some of his busiest days. He used to retire sometimes as late as 1 A.M. and yet, it is in the knowledge of those who stayed with him, that he never failed to spend another half an hour or so in reciting the Suttas before going to bed. Towards the latter part of his life, he took up the important work of seeing the Tripitaka published in Devanagari Script. He was destined to see only a portion of this work accomplished. Eleven books of the *Khuddaka Nikāya* were out before his death.

We understand that there is a sum of Rs. 67,000 to his credit in a Bank in Calcutta. We are not aware what instructions he has left regarding the disposal of this money but we would suggest that a Trust be created and the amount handed over to it so that it may complete the work of publishing the Tripitaka in Devanagari character. This will be in keeping with his last wishes and a worthy memorial to the great patriot.

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Pandit Madan Mohan Malaviya's Retirement.

Pandit Madan Mohan Malaviya, the veteran Vice-Chancellor of the Benares Hindu University, who held that office without a break for several decades, has just retired owing to failing health. Benares Hindu University is the creation of Pandit Malaviya and, though he will no longer guide it personally, it will continue to be inspired by the high ideals which actuated him. Whatever changes take place in the policy of the University, his name will always be associated with it. Eloquent tributes were paid to him on the eve of his retirement and we join in these expressions with the hope that he may be long spared to enjoy his well earned rest. Sir Sarvapalli Radhakrishnan succeeds him as the Vice-Chancellor. The honour could not have fallen on a worthier person. We hope his tenure of office will be a brilliant success and that there will be all round progress. Though Pāli is included in the curriculum of the University, no arrangements have been made so far to teach it. It is surprising that in such an important University there is no Chair for Pāli studies. We hope this deficiency will be made good during Sir Sarvapalli's Vice-Chancellorship.

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Late Mr. Dwight Goddard.

We deeply regret to announce the passing away of the noted American Buddhist, Dwight Goddard, who left the world a valuable legacy in his writings, and noble publications.

Dwight Goddard first saw the light of this world in 1861 in the town of Worcester in the Eastern part of the United States of North America. After finishing his education he entered upon a business career, which was highly successful.

His deeper religious nature, however, called him into other directions. He gave up his lucrative career and entered a Theological Seminary, from which he graduated in 1894. Following this, he went to China as a Baptist Missionary. Here he came in touch with the "Religion glorious", which, after investigating thoroughly, he accepted as his creed and had the strength of character to face the world as a converted Buddhist.

Returning to his native land he gave his energy to propagating Buddhism in America. He gave an estate to the work and carried it on there for twenty years by writing, lecturing and meditation.

He has written several books, of which "A Buddhist Bible", is the most important.

The deep sincerity of the man is proven by his life-work, and after a life span of 78 years on this planet, he has gone bravely on to other planes. May his aspirations be fulfilled.

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Le Pensée Bouddhique.

We heartily welcome the publication of the above French Magazine as the organ of the "Les Amis Du Bouddhisme" of Paris of which Madam Constance Lounsbery is the Founder and President. A glance at the contents of the first issue convinces us that it will rank as one of the best periodicals on Buddhism and will make a notable contribution to the study of Buddhism in France. The fact that it is in the able hands of Miss Lounsbery and Madam La Fuente guarantees its high standard and authentic interpretation of Buddhism. Though we are unaware of the effect the declaration of war will have on its regular publication, we wish the periodical long life and success.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

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THE GOOD LAW

BY GERALDINE E. LYSTER

"Weep not for Me," the dying Teacher said,
"Prepare to follow Me to the Great Peace.
Walk in the Path as I commanded you,
The endless round of life and death shall cease.
No tangle web of sorrow shall ye weave
When pride, desire, and cruelty have died.
Walk in the Noble Path, hold fast to Truth,
And you will ever have Me by your side."

Oh, blessed Lord of Tenderness and Love
Your first commandment bids us kindly treat
All living creatures, be they great or small,
Footless, four-footed, or with many feet.

This precept must be well and truly kept
By those who hope deliverance to gain ;
No one can tread the Holy Eightfold Path
Who disregards a sentient creature's pain.

Yet men go forth the timid stag to hunt,
For gaily plumaged bird they lay a snare,
Betray the trust of faithful dog and horse,
Spread death and desolation everywhere.
Bound to the Wheel of Life and Death they stay
While sorrow, suffering, and despair increase,
For they have failed to listen and obey—
Alas, men wander far from the Great Peace.

But those who shed benevolence on all
Earth's living creatures, and who walk aright
Fulfilling the Good Law, shall freedom gain
The end of pain and sorrow is in sight.
All homage to the Blessed Lord, who lit
The Lamp of Knowledge, in whose light we see
All life is one. Om Mani Padme Hum!
Strive for the Great Peace, strive unceasingly.



BUDDHISM OR SPIRITUALISM ?

BY R. J. JACKSON

The title chosen for this article suggests that there is an incompatibility between the two pathways pursued respectively by the Buddhist and the Spiritualist. And this opposition is very ancient. It, in fact, goes back to the priest-magicians who flourished in the time of the great Buddha, the *Spiritualists of those days*, and even before,—when those great philosophical treatises were drawn up called the *Upanishads*, or 'Forest sessions'. For those old sages, whose meditations and deep questionings of life are here set down, discovered the worthlessness of the *mere knowledge* of the 'magic' words and elaborate and costly rituals of the 'Veda'. This great lesson was afterwards to be emphasised by the Buddha in His dialogue with the Brahmin in the *Sutta or Discourse* called the *Tevijja*. When, however, we trace the beginnings of the Spiritualist Movement in *England* we find that it was not until about the year 1848 that intercourse with the realm of the shades was opened up. For all practical purposes *before* that time the oracles were dumb. The delay was not due to the lack of suitable communicators. "Pheneas," the special 'control' of late *Sir Arthur Conan Doyle's family*, claims to have died 'thousands of years ago', and to have lived *at Ur*, before the time of Abraham. "Imperator," the dominant partner of the Stainton Moses band, declared himself to be identical with prophet Malachi (C. 460 B.C.). We have then to suppose that *these*, and a crowd of other

beneficent spirits, were in effect impotent to convey any message to mankind until two uneducated little girls in the hamlet of *Hydesville, U. S. A.*, showed them the way to a solution by imitating the strange knockings which were heard in the haunted house their parents occupied. By these knockings a means of communication was first established less than a century ago, in the life-time of some old people who still survive. It seems difficult to reconcile the idea of *exalted spirits* remaining for untold centuries, powerless to make their influence felt,—with the claim that to these same spirits we must look for any *guidance* that can contribute to the world's regeneration. Yet to be aware of the circumstances attending the *origin* of any great movement is necessary for its study. So the anniversary of 1848, both in America and in England, has from time to time, been commemorated with great solemnity. On one such occasion at the Queens Hall, London (March 31st, 1920)—Sir Arthur Conan Doyle told a crowded audience that they were there that evening "to celebrate the seventy-second anniversary of what spiritualists considered to be the greatest event which had occurred in the world for two thousand years." Now we cannot say, and there is no satisfactory evidence to prove that the *child-mediums*, Maggie and Katie Fox, through whom it is claimed the intercourse with the spirit world, by means of rappings first took its rise, were, either fraudulent or vicious at the beginning of their career. It also seems to be agreed by competent investigators, including a few eminent men of science, that the phenomena produced through *other mediums as well, all over the country*, cannot be explained by mere trickery. Spiritualism has an enormously wide following in America, the home of 'Christian Science,' and other kindred movements. It

claims to put forward an interpretation of the problems of life and death which should be carefully considered certainly by followers of the Buddha, who, in accordance with the injunction of their revered Teacher are ever ready to welcome light and truth from whatever quarter it may come. *Nevertheless He has given us a test.* Just before His final passing away He told his new disciple Subhadda that in whatever doctrine and discipline the Noble *Eightfold Path* is *not found*, therein also is not found the disciple of the first, second, third or even fourth degree. So this *Eightfold Path* or *Magga*, or right views—high aims—right speech—upright conduct,—a harmless livelihood,—perseverance in well doing—intellectual activity, and earnest meditation,—is all important to the Buddhist. Keeping this in view let us now enquire, what is Spiritualism? Briefly speaking the Spiritualist claims that the other world is directly accessible to this by constant communications from the spirits of the departed, through which, we are told, men can be assured of their survival after death, and can receive a kind of progressive revelation of the supreme laws of the universe. These communications are made (it is said) in a variety of ways; but for all of them there is required what is known as the *mediumistic* faculty on the part of at least one of the enquirers. The medium, in fact, is a person living in this world who through his peculiar constitution, is enabled to act as a channel between the two worlds and to be so used by the discarnate personalities who desire to communicate with human beings. For these communications to take place it is usually necessary for the medium to pass into a state of trance such as was that into which the priests and priestesses of the old oracles were accustomed to pass. The usual method of

procedure at spiritualistic meetings, though not the invariable one, is as follows:—

The inquirers seat themselves round a table and—this is important—endeavour to put themselves into a sympathetic attitude of mind, placing their hands upon the table in order to establish the 'circle'—which is really a kind of psychical ring connected with some at present in the West, unexplained laws of human magnetism—through which the communications may be more easily made. The 'spiritual atmosphere'—so called—is often helped by the singing of hymns, the playing of soft music or the offering of prayer. The medium, according to circumstances, sits either with the enquirers, or in a cabinet apart by himself. Precautions are usually taken intended to guard against possible fraud, conscious or unconscious. After a certain period it is claimed that phenomena frequently take place which put it beyond a doubt that discarnate and intelligent spirits are present and are beginning to communicate. These are generally one or more of the following kinds.

First: a movement of inanimate objects. The table at which the inquirers are seated begins to tremble, to move, to emit rapping sounds, to rise from the floor in such a manner as cannot be explained by human agency. Objects in the room are seen (in the twilight in which the sésances are usually held) to move through the air; or in darkness are felt by the sitters to touch them. Objects are brought through closed doors and placed upon the table. Other objects are actually *materialized*, that is, brought into existence in a manner to be discussed later. Lights of a peculiar nature are formed in the air and move about quickly or slowly. A pencil placed upon a sheet of paper or within locked slates, is heard to move upon the paper and messages are found later written upon the paper or

slates. These details are taken from the Proceedings of the Society for Psychical Research, Part I, Vol. XVIII. Then we have:—*Messages delivered through the mouth of the medium.* These consist of sentences spoken by the medium generally in a voice alien to himself purporting to come from one or more discarnate spirits present in the room, known either personally or by repute while they lived in the body, to one or more of the inquirers. It is claimed that these messages often concern private matters utterly unknown to the medium, known only to the inquirer and the departed spirit who is present. This phenomena is certainly interesting, and I suggest that the light Buddhist psychology can throw upon it is still more interesting. All past memories are hidden in Karma. Then there are messages delivered through inanimate objects. These come sometimes, as has been said, by means of a pencil placed on paper or within locked slates, sometimes by means of raps upon the table or the walls of a room, interpreted by a code agreed upon by the sitters. *Three* raps usually are taken to stand for "yes", one rap for "no". The present writer has witnessed this phenomenon at a private circle where any motive for fraud was absent.

Then there is automatic writing: For this two methods are employed (1) Some person, usually the medium, holding a pencil passively in his fingers, begins after a little preliminary scribbling to write, sometimes at a superhuman speed, sometimes *with a superhuman minuteness*, sometimes in a handwriting closely resembling that used by the person whose spirit is said to be present,—messages and sentences concerning private matters known to none except the one to whom the message is directed. (2) Sometimes a heart-shaped board running on three castors, pierced by a pencil, called a "planchette" is used—a method of

divination still practised by the Chinese. Both these methods have been employed by inquirers quite apart from any séance and results are often equally well obtained. Then, lastly, there is materialization. This is considered the triumph of Spiritualism, and consists, in its full form, in the actual appearance, before the senses of sight, hearing, and touch, of a discarnate entity that has clothed itself with a body for the occasion. The phenomena takes place in a variety of ways. It will be enough to describe the more usual.

The medium seats himself, generally partly in view of the sitters, or if not, tightly secured by cords within the cabinet, and passes into a state of trance. After a certain period, often of apparent distress to the medium, a certain disturbance makes itself felt: sounds are heard, or movements perceived, or a sensation of cold. There appears then, sometimes in the full light of the sitters, a luminous cloud that gradually takes shape and existence, and is ultimately recognised by someone present as possessing the form and features of a dead friend. The *degree* of materialization varies with the amount of power that is present. Sometimes it is little more than a faint vaporuous intangible model, generally swathed in drapery. Sometimes, it is said, the power is great enough to produce a figure that can be handled and touched, and is apparently in all respects like a human body, with powers of free speech and movement.

Further, claims are made with regard to the effect of this appearance upon the photographic lens. Photographs are shown, declared to be taken under test conditions, representing such figures, which were at the time invisible to the naked eye: in such cases, it is said, that the materiali-

zation took place, but not with sufficient power to manifest itself to a less delicate instrument than the camera.

The disappearance of the apparition takes place in various manners. Sometimes it passes back into the body of the medium from which it has been seen to emerge; sometimes it retires behind a curtain; sometimes it disintegrates visibly before the eyes of the sitters into a small incoherent mist, which presently itself disappears.

The Spiritualist theory as to the manner of these phenomena is as follows:—There is said to be resident in the human body a certain force or matter called "astral"; and a medium is a person from whom this substance can be easily detached. This "astral" substance is really an extremely attenuated form of matter, and is alleged to be the means by which discarnate spirits can communicate. For example: In the case of the sounds and movements mentioned above, it is believed that it is through this "astral" force that the relations with dense matter are set up. In the case of "materialization," it is this "astral substance" that is drawn off in great quantities, not only from the medium but even from the persons of the sitters, and they believe it to be moulded by the will of the communicating soul into the aspect of that body which it inhabited on earth. To the loss of this "astral substance" is attributed the state of nervous exhaustion in which mediums are so often found after emerging from trance; and to its vital relations with the medium is attributed the violent shock caused to the medium if the "materialized" figure is in any way interfered with. Opinions differ as to the extent to which the substance is re-absorbed by the person from whom it was taken after the cessation of the phenomena, but the interpretation will be fairly clear to the Buddhist who knows the law of karma.

The practice of Spiritualism goes back to the dawn of civilization and even further, since under the form of Necromancy, it is said to be traceable among various nations in almost every part of the world. It survives to-day among peoples as far removed from each other as the Esquimaux and Hindus. It is one of its characteristics that it usually undergoes strong revivals at periods when established creeds are beginning to lose their hold, and it is one of the most common signs of decadence in religious thought.

It is mentioned, for instance, with decided condemnation in book after book of the Old Testament; and it is fairly certain that if any Buddhist monk or brother claimed to see visions or to dream dreams, or to communicate with "spirits," he would be excommunicated from the Order. We all should know the famous utterance of the greatest Chinaman who ever lived—Confucius: "Respect the spirits but—keep them at a distance!" And further, that of one of the disciples of the more mystical Lao Tzu: "*Spirits do not hurt the natural. If people are natural, spirits have no means of manifesting themselves*;" and if spirits do not manifest themselves, we are not conscious of their existence as such. Likewise if we are not conscious of the existence of spirits as such, we must be equally unconscious of the existence of inspired teachers as such; and to be unconscious of the existence of spirits and inspired teachers is the very essence of Tao (the Way),"—a very clear statement. So the Taoist and the follower of Confucius agree with the Buddhist.

"What is Buddhism?"

It means a doctrine of enlightenment taught by the Lord Buddha, the clear goal of which is the conquest of, the elimination of, the false self and all the phantom cravings engendered by it. As distinct from this, *Spiri-*

tualism is the doctrine that there exists an invisible world of discarnate, separate entities called by them "spirits" who, it is claimed, are deceased men and women with whom it is possible and, they say, even desirable, to get into communication. Spiritualists usually devote nearly all their energies in endeavouring to achieve this object. Now the *Buddhist* has ever before him the solemn words found in that compilation of religious texts called the *Dhammapada*:

"No one save us but ourselves.

No one can and no one may.

We ourselves must walk the Path ;

Buddhas merely teach the Way!"

This clearly implies a strictly autonomous scheme of Salvation; and it is a fact that the true follower of the Enlightened One is wholly concerned in "minding his own business" and, in leaving any super-human or sub-human beings to mind theirs, *i.e.*, the business of life, enlightenment. The devas, therefore, with any other orders of beings that exist, cannot help us; they stand as much in need of salvation as we. This outlines an important distinction between the two positions.

What can we say then from a Buddhist point of view about such happenings? Setting aside the undoubtedly large number of séance-room happenings which are due to fraud or delusion, it is probable that the greater part of those which are genuinely super-normal must be put down to the operation of the extraordinary faculties which are latent in the minds of living people—in the minds, that is, of the mediums and sitters. That such faculties exist, there is overwhelming evidence in proof. In most of us they are entirely hidden except under rare and abnormal conditions; but occasionally they are manifested as part of the normal mental make-up of an exceptional individual such as, we may say, the Buddha.

For example: We all know what a laborious and round-about process arithmetical calculation is. But now and then a mathematical prodigy turns up who seems to be able to see the answer to complicated problems without any process of calculation at all. There is the case of the boy who could tell instantly on what day of the week fell any date, even a thousand or more years ago, as for instance let us say, the 10th of October, 932; whereas the ordinary person would have to devote a great deal of time and paper to working it out, and then probably get the answer all wrong.

In a book by Maeterlinck called "The Unknown Guest," there is the record of the truly staggering feats of the Eberfeld horses. These animals had been trained by a certain Herr Krall, who must himself have been a psychological portent. They learned to spell out by hoof-taps the answers to questions and to mathematical problems. On one occasion Maeterlinck was alone in the stable with a certain horse, whom he asked what was the fourth root of the number 7890481. Without hesitation the horse gave 53 taps, which was the correct solution. Of course, the explanation is not that the horse was miraculously endowed with the intellect of a Newton, but that somehow or other he played a part in bringing into action the latent powers of Maeterlinck's mind similar to that played by the peculiar conditions of the séance room in parallel cases. But not only have we a mathematician hidden deep down in us; we have also a dramatist and novelist. In the ordinary way he functions only in producing those remarkable tragedies, comedies, farces and melodramas we call dreams. After, however, eliminating all those phenomena which may properly be attributed to the latent faculties of the living—usually loosely spoken of

as the sub-conscious mind—there remains a residuum still to be accounted for; and to explain them we must fall back on some outside immaterial agency. Is this agency really the spirits of the dead in the sense that Spiritualists usually imagine? Buddhism teaches that we continue in our karma good and bad but no self apart from karma. In the discourse called the *Mirror of Truth* from the Mahā-parinibbāna Sutta,—The Buddha tells Ānanda:

“Those who have died after the complete destruction of the three bonds of lust, of covetousness and of the egotistical cleaving to existence, need not fear the state after death. They will not be reborn in a state of suffering; their minds will not continue as a karma of evil deeds or sin—but are assured of final salvation.

“When they die *nothing will remain of them* but their good thoughts, their righteous acts and the bliss that proceeds from truth and righteousness.”

It would seem then that the reasons against supposing the Spiritualist interpretation to be correct are convincing: the said immaterial agency must be karma.

Having regard to the possibilities of clairvoyance and telepathy, an absolute proof of the *identity* of the communicating intelligence would be extremely difficult to obtain; and in those cases where an entirely waterproof test has been devised, the results have been unsatisfactory, as for instance, when that great scholar and investigator, Mr. F. W. H. Myers left a sealed envelope, and undertook to try to communicate its contents to his S. P. R. colleagues after death. What happened when he did die was that messages galore came through mediums from his alleged ‘spirit’ but the descriptions they gave of the contents of the envelope were all incorrect.

Generally speaking those communications which are most fluent and connected have an artificial ring about them ; and it seems impossible to believe that they are not the work of the subconscious minds of the mediums or automatists through whom they are delivered. On the other hand those communications which have a ring of genuineness are, as a rule, fragmentary and incomplete, like the mutterings of a patient in delirium, who talks about persons and events, while he himself is not consciously aware of the words that come from his mouth.

To sum up then, as Buddhists we must allow nothing but truth and fact to influence our final judgment. No historical mystery has ever been solved by Spiritualism, no scientific problem answered, no ethical or ascetical doctrine superior to that already given by teachers on earth ever yet bestowed. And we may say the "spirit teachings" circulated from time to time among the public do not even approximate in knowledge or 'spirituality' to the teachings of the greatest spiritual leaders of the past.

It is needless to add that it is a far cry from the arts and practices we have been examining to the Noble Eight-fold Path taught by the Buddha.

He certainly taught that the supernormal powers called Iddhi are latent in man ; but He warned his followers against developing them for any other than a purely *unselfish ethical* motive. And we know that wherever the stronger side of the Buddha's teaching is neglected, the debasing belief in rites and ceremonies and charms and incantations, which had been the especial object of his scorn, begin to live again, and further, to grow vigorously and, in its fatal attraction, to spread like the Birana weed warmed by a tropical sun in marsh and muddy soil. Let us then keep away from it, remembering those words of the

Master concerning His Teaching, several times repeated as a refrain in the Aggañña Suttanta: or short discourse on beginnings:

*"The Norm's the best among this folk
Both in this life and in the next!"*



THE WAY, THE TRUTH, THE LIFE

BY BHIKKHU DHAMMAPALA

We have seen many articles and we have heard several lectures dealing with the question whether Buddhism is a science or a religion.

Some give preference to the first, others to the last. Some again call Buddhism a philosophical religion, others again call it a religious philosophy.

Without saying now that any one of them or even all are wrong, because they all give us something of the truth, I would prefer to call it neither a religion, because it does not bind us (= *religore*) to the service of someone mightier, of some deity, nor a science, because though Buddhism is based on reason, the full results cannot be proved by reason, but only found out by experience. And only those who have experienced it, have the full knowledge of it that can indicate the direction in which it can be found. Even Buddhas only teach the way. The knowledge of the fruit of Buddhism is the experience of a life, of many lives. Buddhism is life itself, and it is the way to a life supreme, supramundane.

The way to the supramundane life is not an easy way, it is a struggle for life, or even better as Dr. Paul Dahlke

said: "a struggle for no more existence". Hamlet's question: "to be or not to be", has been solved 2,500 years ago already in favour of the last. The struggle is not to make provisions for the journey, because they will only hinder us; but we have to empty first of all ourselves, and then we have to throw away that "self" too.

But what will then arrive at the end of the journey? The end of the journey is not a fixed point towards which we have to travel, but it comes to us and it meets us there, where we leave the "self" behind. Then the last fetters are broken and there is freedom; then the burden is laid down, and there is rest; then the task has been fulfilled, and there is satisfaction; then the subject of suffering is no more, and there is happiness. There is happiness and satisfaction and rest and freedom, just because there is no more "self".

Religion makes fanatics. And that is the reason why religionists try to spread their faith by all means. That is why Buddhism is no religion, though many people nowadays try to make it so.

They try to find a substitute for sacrifice; and where they do not want to sacrifice "self", there they put all their energy in "dāna". They will give, they must give. And their faith in the act of giving becomes so strong that it even blinds them to the extent of giving improper things.

I have seen in Buddha-Gaya how this so much condemned "blind faith" brought people to pour milk on the roots of the Mahābodhi-tree. Milk given to a tree, which, according to its nature, only wants water; and that in the midst of a starving population. Is that merit? I call it a crime!

How frequently do people bring to the temple things which make the Bhikkhu forget that he should be a home-

less one ; unnecessary things, useless things, while a poor beggar cannot find his daily food.

That is how people make a religion of Buddhism..... and spoil it!

That is how it is spoiled in the East.

But that is only one of the extremes. The other extreme is to consider Buddhism too much as a science. And that is the danger in the West and in all those who are born and living in the East but forget their own nation and tradition and imitate the bad habits of Europe. They have had some more advanced education and therefore they think in a more advanced way. Despisingly they look down upon the simple expressions of faith in less enlightened people. Without discrimination they condemn superstition together with simplicity and consider Buddhism as mere mental science: philosophy.

But though Buddhism certainly deals with many philosophical problems and in a much deeper way than other philosophical systems (take *e.g.*, the analysis of human thought) yet there are several real problems left absolutely untouched.

Even the Master did not want to discuss those matters. Why not? Because Buddhism is not a mere philosophical system and never had the pretension to solve all difficulties which might rise in a fool's head.

Buddhism deals with one problem: life, and even that is not considered in its fulness. It is useless and impossible to discuss the ultimate origin of things.

We have life here in our hands. And now the great question is: What to do with it?

This practical side is too much overlooked by the modern philosopher. Instead of adapting themselves to the pure simple teaching of the Master, they want to modernize

the Dhamma according to Western ideas. Then, of course, the first precept to be done away with is the one about intoxicants, for how can you expect a modern civilized man to be without a proper glass of whiskey. And, of course, hunting and fishing cannot be excluded from a proper holiday. In business, well, you simply must tell lies, otherwise you cannot make any progress. The third precept we leave better unmentioned. And so the scientific man thinks himself a follower of the Buddha, because Buddhism has no God, no soul to care for, and that makes you rather free, you know! For the rest, no obligations, because what we call precepts are no real commandments, but rules of conduct which we freely undertake to observe. About the bad effects of our bad deeds, well, that is a thing for later on.

Of course, a statue of the Buddha with some other oriental ornaments, makes quite a good mystical effect in your drawing-room. And thus Buddhism becomes an intellectual toy.

But Buddhism is not a philosophy to be discussed in easy chairs, neither is it a religion with emotional expressions in temple-premises.

Buddhism is actuality, is daily life, is daily strife. The Master has shown it to us as a Path on which we have to travel, long and far.

If we stop on the road without making use of all our energy, we do not make any progress and prolong our journey unnecessarily. To stop on the road will further lead us to enjoy the present comfort and rest, which makes us forget that we only came into this world to get out of it again. A rest may show us other paths which will attract and lead us astray.

The Buddha's Path is a path of mindfulness, because: "By mind all things are made", as we learn in the first verse

of the Dhammapada. But mindfulness is the very thing our present world abhors. Everything is done to divert, to distract, to dissipate us in order to forget the dullness of existence. This forgetfulness then is the thing we have to fight.

Therefore it is wrong to be Buddhists in the Temple on Poya days only; and it is equally wrong to be Buddhists only in study-circles.

The Noble Path is the Middle Path; it does neither exclude science nor religion. It takes, however, the best from both, leaving out of religion all superstition, and out of science all useless discussions.

It gives us a moral code based on reason, and leaves it to us to follow it up. That is how we become our own saviours, and only by saving ourselves can we save the world.

This is the way, this is the truth, this is THE life!



MY VISIT TO CAMBODIA

BY BHIKKHU NARADA

(Continued from page 459 of the last issue)

Now then to come to my tour in the inland.

In a car provided by the Government, accompanied by two Dayakas of the Buddhist Institute, and the travelling motor library, we left early in the morning and arrived at a village named Kampong Thom. It was extremely kind of the French Governor there to come to greet me. Again he came to hear my sermon at 2 p.m. Although it was an early hour there was a fairly large gathering.

After the sermon we left for another village. The French Governor aged about 51 years motored 50 Kilometres again with another Cambodian Thera to hear the night sermon. His presence was a great encouragement to the audience and I requested the people to give three shouts of Sadhu wishing him long life by the Grace of the Triple Gem. At this he was extremely pleased and remarked that in the previous year when he was sick he thought of the Buddha, Dhamma and the Sangha and he recovered from his illness.

After the sermon we left the place and reached Siem Reap at about 2 A.M. owing to some mishap to the travelling motor library.

Most of the Bhikkhus and people in Siem Reap knew me as I stayed there a few days during my last visit.

I noticed many improvements in the temple which was exceptionally clean. There were some cells for Bhikkhus to meditate. There was also an elementary school attached to the temple where Bhikkhus themselves were acting as teachers having boys and girls as pupils.

It should be remarked that the Government has thought it advisable to reorganise the old temple schools with the aid of Bhikkhus and has undertaken to bear all the initial expenses. These temple schools are very useful for the poor villagers. It would be a great blessing if some such arrangements could be made to give an elementary education to girls as well who, for some reason or other, seem to have been neglected in other places.

In the night a sermon was delivered to a very large gathering.

I availed myself of the opportunity to pay another visit to the ruins of Ankor.

As in Ceylon and other Buddhist countries, the Cambodian Buddhists should be encouraged to make annual pilgrimages to these ruins in order to increase their religious devotion, revive their national spirit and admire the glorious deeds of their noble ancestors.

What Borobudur is to Java, Ankor is to Cambodia but Javanese Borobudur cannot stand comparison with Khmer Ankor. It is not an exaggeration to say that Cambodia is famed abroad chiefly due to the magnificent monuments of this ruined city.

In 1860 Mr. Henri Mouhot saw the colossal temple in the midst of an impenetrable jungle and remarked that it was the most wonderful structure in the world, the like of which Greece or Rome had never built. Despite many recent discoveries, the origin of Ankor Vat, however, still remains enveloped in mystery.

Spending about two days in Siem Reap we went to another village where, to my surprise, an old Upasika greeted me and said that she heard a sermon from me seven years ago on "the seven treasures". I congratulated her on her good memory and spoke here on the Paramitas and left for Bablambang, and took lodgings in Wat Poveal. In this temple is a very interesting museum. The incumbent Thera has collected many valuable and ancient images and other articles and have treasured them in the Vihara. The other Bhikkhus in the city are also following his example.

On the following night a sermon was delivered to an exceptionally large gathering at which the French Governor was also present. After the sermon the people expressed their desire to examine my palm. I showed them my palm unaware of their motive. My interpreter later on informed me that the Cambodians were of opinion

that the palms of the Sinhalese were copper-coloured as Lanka was called "Tambapannidipa". I do not know the result of their examination.

As we had to stay a few days in Battanbang, the General Secretary of the Buddhist Institute took us to several interesting temples. In almost every temple the story of Ramayana was depicted and in one place we could not refrain from smiling on seeing Hanuman driving a locomotive. One striking feature which I noticed in these temples was the figure of a female beneath the seat of the Buddha. This figure, I was told, represents the Mother Earth. In the Pathama Sambodhi, the authorship of which is attributed to a Siamese Thera, it is stated that when the Buddha requested Mother Earth to bear witness to the amount of good done in his previous lives, she instantly appeared before him and compressing her hair, produced a flood to drown Mara and his army, who came to battle with the Bodhisatta and got frightened at the sight, and fled in terror. This legendary story does not appear in Jataka Atthakatha or in any other Pali work.

On the wooden door of a temple I was surprised to see the Dalada Maligava (Temple of the Tooth, Kandy) very exquisitely carved.

I had also the pleasure to attend with the French Governor and the General Secretary of the Institute the presentation ceremony of a bronze image of the Master to a newly built temple in a poor village. The image was a gift from the Governor who takes a genuine interest in the welfare of the people. Through his untiring efforts he has created a new settlement in this place, thus affording a permanent abode to many helpless Cambodians living unhappily in Cochin China where they have lost their land. They were given land free for development.

The settlers seem to be quite happy in their new surroundings. To cater to their spiritual needs the Governor, with the aid of the citizens of Battanan, has built this temple.

The Governor very kindly asked me for a Bo-sapling as he intended to make the temple a place of pilgrimage. I gladly acceded to the request. The Governor personally called at Phnom-Penh for the Bo-sapling and I presented it to him suggesting that the temple should be called "*Vat Bo Lankā*". It interested me to hear that there is another "*Vat Bo Lankā*" in Siem Reap. Here too, I was told, a Bo-tree from Lankā has been planted.

We went to another distant settlement of the Burmese who are engaged in the gemming industry.

After spending a happy and interesting time in Battanbong we went to preach in a few other villages and finally arrived at Kampong Chnang where we witnessed the largest gathering. A very old Thera who came to hear the sermon made inquiries about Anuradhapura, Mihintale and also about the "*Anagarika Dhammapala*".

Having preached here we left at 11 P.M. in heavy rain and, passing through the thick jungle, we arrived at Phnom-Penh at 2 A.M. after a very successful preaching tour.

Resting a few days in the capital we went on another preaching tour to Svairien and then to Kampot, the health resort of Cambodia. The sea-side scenery reminded me of Mt. Lavinia in Ceylon. Here I met a very kind-hearted French doctor who sincerely loved the people and was in return dearly loved by them. Before my sermons he attended to the patients most of whom were suffering from malaria. I understood that the doctor and his

assistants pay such occasional visits to villages and distribute medicine free.

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These preaching tours and other invitations to different temples in the chief towns and suburbs enabled me to come in close contact with various individuals amongst the Sangha and the laity and understand to some extent the inner life of the temples.

The most beautiful and the most interesting temple that I visited was the Ratanarama or the Royal Chapel Monastery, which is situated on the grounds adjacent to the palace. The wealth of this Royal Monastery cannot be estimated in rupees. Its floor is plated with silver. In the centre is a very valuable solid gold image about 5 feet in height, studded with precious jewels. All the articles that are used for Buddha Puja are made of gold and silver. On a side in a glass case was a typical miniature Cambodian Pagoda which was made by a king in order to present to Ceylon. Unfortunately the king died and his desire was not fulfilled.

In the capital itself there are many big Monasteries some providing accommodation to no less than 400 or 500 monks. There is a temple to almost every village in Cambodia, and there is no village where you cannot see the yellow robe. Though Cambodia was formerly a Mahayana Buddhist kingdom, at present there are only one or two Mahayana Buddhist temples which belong to the Annamite Buddhists. Some Annamites of Phnom-Penh have embraced Theravada and are having a temple of their own. On invitation I visited these temples of both Theravadins and Mahayanists and gave lectures to them and succeeded in uniting both parties so that they may

carry on their respective work without any disputes or unnecessary controversies.

There are two Nikayas in Cambodia. Maha Nikaya and the Dhammayuttika Nikaya. The former, I understand, has two sections—Purana Maha Nikaya and the Abhinava Maha Nikaya. The Sangharaja resides at Vat Saravan which is the chief centre of the old Maha Nikaya. As the knowledge of the Dhamma and Vinaya increases this section will be a relic of the past. The new Maha Nikaya has taken a step forward in the right direction. The numbers of this sect are fast growing and are scattered throughout Cambodia. Lankarama and Unnalomarama are the chief centres of this advanced sect.

In the Dhammayuttika Nikaya too there is a new branch which has its chief centres in Ambarama and Nuvanmaniyarama. The members of this sect, though few, pronounce Pali like the Indians and the Sinhalese.

The chief centre of the original Dhammayuttika Nikaya is at 'Vat Bolumboder', where the Sangharaja resides.

I shall not speak here about the causes of differences between the two Nikayas. As a fellow member of the Sangha I only hope that they will continue to co-operate and work in unity for the welfare of the Sasana and try to live the Holy Life in strict accordance with the Vinaya.

If I am not trespassing on unlawful grounds may I, as a fellow Bhikkhu and a well-wisher, appeal to my younger members of the Order who, I noticed, are amenable to discipline, to rise early in the morning and salute the Buddha at least twice a day as is done in some temples, to refrain from smoking at least in public, if impossible to abstain from it totally, and to devote at least a few minutes for meditation.

The Laity—

The Cambodian people on the whole are very devotional and religious. Most of them are poor from a material point of view, but are rich from a spiritual point of view. They care more for substantial spiritual treasures than fleeting material wealth.

They are not so active and industrious as their Annamite neighbours, but are simple, kind, and hospitable. Generally the women-folk are exceptionally modest, extremely religious, and are very respectful towards the Sangha.

As an instance of their wonderful faith (*Saddhā*) I may mention here an interesting incident which deeply impressed me. The Prime Minister's wife was on her sick bed. A sacred Bo-leaf was handed over to the Minister to be handed to the lady as a present from me. Her *Saddhā* was so great that it acted as a magic spell and she recovered from her illness almost immediately.

Both men and women observe the Eight Precepts on Uposatha days, but not so much the younger folk as in Ceylon. I believe more people observe the Silas on Uposatha days in Cambodia than in any other Buddhist country. Although Sila does not consist in the external dress, it would be more becoming and more pleasing if they could adopt the white dress, the symbol of purity, as in Ceylon and Laos. The younger folk should also be induced to observe the Silas whenever they are free.

Due to ancient political troubles, squeezed between two rival countries, the initiative power has to be taught to them again. The Cambodians need some more sincere, self-sacrificing active leaders.

Cambodia is in need of well-organised Buddhist societies which apparently are a novelty here. Quite recently a new Buddhist Society composed of both the Sangha and the laity was inaugurated in the capital. Similar societies should be established in every town and village.

Unfortunately I did not meet many young men and women who have received a Western education during my short sojourn.

Although the preaching halls are packed with interested Upasakas and Upasikas only a fraction of the educated younger generation attends the sermons.

I was pleased at the reverential and attentive manner the people listen to sermons although they at times chew betel and smoke in the course of the sermons without any feeling of disrespect. But when I advised them not to do so, at least in the course of the sermons as a mark of respect for the Dhamma, they readily accepted my advice.

There is an urgent need which should be attended to immediately. It is the teaching of Buddhism to children, especially to the well-to-do boys and girls who attend Government Institutions. The boys residing in temples possess a fair knowledge of the Dhamma, but I wonder whether the same could be said about the other children unless the parents take the trouble to teach them religion at home.

In Ceylon we had to face the same problem as children attend schools on Uposatha days and religion is not taught in Government Schools. Now the problem has been satisfactorily solved by establishing Buddhist Sunday Schools in temples, association halls, and in Government schools

themselves. I hope the newly formed Buddhist Society of Phnom-Penh will take this matter into consideration.

I suggest that the Buddhist Institute publish a Junior Buddhist Periodical in French or both in French and Cambodian to educate the children in their religion at their leisure hours.

I spent the major part of my time in Lankarama, enjoying the kind hospitality of Venerable Sri Sammativansa Thera, the most popular preacher in Cambodia, his many pupils and his supporters whose names are too numerous to mention.

In the Royal Library I came across some Pali books in Cambodian characters which I did not find in Ceylon. They are the Pathama Sambodhi, Vessantara Dipani, Cakkavala Dipani, and Sarattha Sangaha. In the Pathama Sambodhi there is a special chapter on the coming of the Metteyya Buddha with some details which one does not find in other Pali books. The authorship is ascribed to a learned Siamese Thera. In Ceylon there is a Sinhalese translation of the Sarattha Sangaha. The Institute would be doing a great service to the Buddhist world if it could get these two books published.

A few days prior to my departure an interesting and picturesque ceremony took place. A Bo-sapling which was intended for the King was at His Majesty's request taken in a procession from the Lankarama to the temple of the Sangharaja of the Dhammayuttika Sect. Unfortunately the Bo-sapling disappeared within a week. Its sad fate is enveloped in mystery. Although the Prime Minister wished to have another I had none to spare. Venerable Sri Sammativansa Thera, however, agreed to sacrifice the one given to him. Elaborate arrangements were therefore

made to plant it on the grounds of the Buddhist Institute which is one of the most central and appropriate spots in the capital.

The ceremony took place with all due honour in the presence of a most representative gathering of more than 5,000 people including members of the royal family and ministers.

The day was rather hot, but as the procession went half the way, rain clouds gathered in the clear blue sky. But before the procession arrived at the Institute the sympathetic clouds burst and sent down rain drenching almost all who were not prepared for this unexpected shower-bath which, nonetheless, they appreciated as they had no rains for several months.

On arrival the Prime Minister received the Bo-sapling from the hands of the Sinhalese Thera on behalf of the King and presented to H. H. Prince Suddharasa, the President of the Institute.

The Prime Minister, in making a speech, thanked me and mentioned that a similar present was made some years ago by another Sinhalese Thera to King Norodom. He also thanked the French Administration for the interest they take in improving the state religion. Prince Suddharasa also made a speech and spoke of the Blessings of the Bodhi tree. The French Governor's representative, in a short speech, expressed his pleasure in having had the opportunity to be present at a national and religious festival and assured the assembly of the support of the Government for all Buddhist activities.

After this a booklet in Cambodian dealing with the history of the Bodhi tree was distributed free.

This historic and unprecedented ceremony ended with a sermon by me on Nibbana. This being the last sermon

I thanked them all for the cordial reception and honour accorded to me, without making any distinction, and transferred all the merit I had acquired during my life time.

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I was also the recipient of many gifts for what little I gave them.

Amongst the valuable offerings are a costly golden image studded with diamonds and jewels, two other small golden images, and a typical Cambodian wooden image on Naga.

I gladly accepted them to place, as souvenirs of my visit to Cambodia, in the Vajirarama Library founded by my venerable teacher. One golden image was presented to the Chinese section of the Singapore Buddhist Association. The members have since decided to conduct an annual procession with the image.

More than all these material gifts I appreciate their Metta (loving-kindness) and Saddha (Faith), which I brought with me to my mother-land.

I left the shores of Indo-China with golden impressions and sweet memories of Cambodians, Laotians, and Buddhist Annamites, hoping to pay yet another visit in the near future.

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BOOK REVIEWS

THE PSYCHOLOGICAL ATTITUDE OF EARLY BUDDHIST PHILOSOPHY
& ITS SYSTEMATIC REPRESENTATION ACCORDING TO ABHI-
DHAMMA TRADITION—by *Anagarika B. Govinda*, *Reader-
ship Lectures of the Patna University of 1936-37.*
247 Pages. Price Rs. 5/-. Obtainable from *Maha Bodhi
Book Agency, 4A, College Square, Calcutta.*

The learned author begins with the early stages of Indian thought and leads up to the Buddha, who was convinced that the highest reality dwells within.

In the period of magic man's aspiration was to control nature.

In the second period man tried to understand nature instead of attempting to control it.

In the third stage man recognised the possibility of his own consciousness. "The Abhidhamma", the author tells us, "is the totality of the psychological and philosophical teachings of Buddhism."

We read of the different planes of being,—The "Realm of Pure, and of "Non-Form", etc.

In the former, five factors are of importance,—sustaining thought, Rapture, Happiness and One-pointedness.

In the realm of "Non-Form", the consciousness becomes unlimited: in it perfect freedom, peace and serenity are realised in a way which makes every description and discussion impossible. These are called "beautiful states of mind," for, in Buddhism, the Good and the Beautiful are not to be separated from the True. "Why was Buddha still subject to suffering?"

To this question we get the following reply,—"With the karma of the saint, who still remains bound to corporeal form,

it is as with a heavy pendulum, which, after ceasing its original impulse, still continues to swing."

Such mental feelings as sorrow, grief, misery, melancholy, despair, are in Buddhism looked upon as immoral, because they are bound up with resistance, ill will and hatred.

The highest aim is to change the rhythm of our entire life and to transform it into that supreme harmony, which the Buddha has explained as the absence of greed, hatred and ignorance: as Nibbāna.

Unrestrained desire produces suffering and leads to planes where misery prevails. But in the measure in which external senses decrease, purity, light and the faculty of radiation increase.

All illusion consists in the taking of the ego for the absolute.

The Anagarika's style is lucid and his statements clear and convincing. He has added diagrams, which illustrate various important points in the teaching.

Those students of Buddhism who study the Doctrine through the medium of the English language, will find the book under review of the greatest help, and we hope it will reach a large circle of such students.



NEWS OF BUDDHIST INTEREST

Indian History Congress.

The third session of the Indian History Congress will be held in Calcutta from the 15th December and arrangements are being made to make the deliberations a success. Historical Exhibition is a special feature of the session. Exhibits may be sent to the Secretaries, Indian History Congress, Senate House, Calcutta.

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Aid for China.

We are glad to hear upto the middle of March nearly £180,000 had been collected in this country by the British Fund for Relief in China, and that two American organisations have administered funds to the extent of £190,000. These are in addition to food and medical supplies, the modernisation of hospitals brought about by the services of European doctors, and so on.

—*Buddhism in England.*

* * * *

Chinese Professor given Chair at Oxford.

The Sino-British Cultural Association, of which Sir Archibald Clark-Kerr, British Ambassador to China, is president, has been instrumental in the granting by Oxford University of a Chair to Prof. Chen Yin-Chieh, former head of the History Department of National Tsinghua University and now connected with the Academia Sinica.

—*News Release—China Information Committee.*

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Immigration into Siam.

A correspondent writes from Bangkok: It has been enacted by the Siamese Government in 1938 as follows:—

"Any foreign Buddhist priest unable to pay Immigration fees according to the ministerial Regulations, namely, Ticals 220 (about Rs. 300), and not having in his possession the amount of money fixed by the Minister in Charge of this Act, shall not be permitted to enter Siam. The immigration authorities are also empowered to detain alien Buddhist priests not exceeding fifteen days without any application to the Court".

This legislation is naturally unfriendly towards the Bhikkhus of the outside world. Buddhism is the fundamental principle on which all affairs of the Siamese State are supposed

to be managed but this enactment goes contrary to all Buddhist principles and is open to criticism on several grounds chiefly religious. According to Vinaya Rules no Bhikkhu can carry money with him, so how is this State Law to be reconciled with the Vinaya Law which monks are bound to follow?

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Impressions of a visit to Sarnath.

H. W. writes in *Ceylon Daily News*: The Mulagandhakuti Vihara built between A.D. 1922-32 of Chunar Stone is well worthy of a visit. It stands in spacious grounds. At the entrance to the Vihara is a great bronze bell presented I believe by Japanese Buddhists which one strikes before entering the Vihara.

It has a beautiful deep mellow note. In the interior the walls are decorated with some very beautiful frescoes depicting the life of the Buddha.

These frescoes painted by a Japanese artist were completed in 1936.

The artist fortunately has not been influenced by the Japanese school and the scenes and figures are truly Indian in their treatment. This Vihara is indeed a thing of beauty and is kept spotlessly clean.

On a marble tablet outside are given the names of the various donors among which I noticed the names of many prominent Ceylon Buddhists.

Reverting again to the frescoes the one I liked in particular was the scene depicting the night of the Great Renunciation.

It shows Prince Siddhartha taking one long farewell look at his sleeping wife and son. Another fine subject shows the Prince Siddhartha, meditating at the Ploughing Festival where the King, his father, drove the first furrow.

In the ground stands a Bo-tree planted in 2475 (1931 A.C.) grown from a sapling brought from Anuradhapura by Sri

Dhammapala. This sapling was from the famous Bo-tree at Anuradhapura, the original sapling of which was brought to Ceylon from Bodh-Gaya by the Princess Sanghamitta.

After leaving the Museum I happened to meet three Buddhist priests from the adjacent Seminary. I saluted them and spoke to them in Sinhalese much to their astonishment and delight. I found they had come from the Southern Province of Ceylon.

They informed me they had been studying for the past year at Sarnath. One of them in particular spoke remarkably good Hindi.

They reluctantly bade me good-bye with many blessings and good wishes for a safe return to their Island home of Lanka. The shadows had begun to lengthen as twilight approached when I left Sarnath behind me.

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Rev. Tai Hsu's Goodwill Mission.

A Mission led by His Holiness the Rev. Tai Hsu, leading Buddhist monk in China, is to leave Chung-king shortly on a goodwill mission to Burma, India, Ceylon and Siam according to the information received in Rangoon. Rev. Tai Hsu has sent the following message to all oversea Chinese and Buddhists of the world:—

"The visit has been planned at the request of the devotees of Buddhist shrines in China and the Chinese scattered overseas. We propose to visit Buddhist shrines in Burma, Siam, India and Ceylon, to make contact with leaders of Buddhist thought in these various places and hold conferences for the study and discussion of Buddhism. We also hope to have opportunities to explain according to views of Buddhism how China is defending her independence and very existence; and how the Buddhists in China have achieved complete unanimity in regard to this struggle. I wish to add that through our co-operation in the national struggle Buddhism has won national

esteem. This esteem is bound to result in positive gains on the day of victory."

Hindusthan Standard.

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University of Nalanda.

"Nalanda is a romance of Indian history and indeed in the annals of mankind. It is to be hoped that its spirit of enterprise, its undaunted pursuit of Truth and Science will inspire India's modern universities towards even a greater endeavour to achieve for her proper status in the world of thought, and in the comity of Nations",—with these words Dr. Radha Kumud Mukherjee, M.L.C., Bengal, concluded his second Extension Lecture of the series delivered at the Osmania University on 'Nalanda University', on October 9.

Nalanda, said Mr. Mukherjee, was one of the largest University towns of ancient India and perhaps of the East. Nalanda attracted students from far off countries like China, Japan, Korea, Mongolia and Tokhara. Tibet had cultivated a constant and close cultural intercourse with Nalanda. There were in residence at the University as many as 8500 students and 1510 teachers. Hundred lectures on hundred different subjects were being delivered every day. The University had its own seal bearing the legend 'Sri-Nanda-Mahavihara-Arya-Bhikshu-Samghasya'.

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Colombo Museum.

Colombo museum has been fortunate in obtaining recently from England about 100 paintings and sketches relating to Ceylon, which had been executed between 1814 and 1820.

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German Bhikkhus interned.

German Bhikkhus residing in the Island Hermitage in Ceylon, were interned by the Government of Ceylon immediately on the outbreak of war. These internees include the well-known Buddhist scholar Revd. Nyanatiloka Thera.

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New Dalai Lama.

A four year old peasant boy of Taherhsze, a village in the Kokonor Province of China, has been selected as the Dalai Lama of Tibet, after he has satisfied the officials that he is the re-incarnation of the Late Dalai Lama. He was brought to Lhasa recently and was installed in his Palace with picturesque ceremonies. A Council of Regency will govern Tibet till the new Dalai Lama comes of age.

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EDITORIAL NOTES

Pāli and the Board of High School and Intermediate Education, U. P.

As there is a considerable demand for the inclusion of Pāli as a subject of study in the United Provinces Schools, the Head Master of the Maha Bodhi Vidyalaya, Sarnath, sent an application to the Board to include it as a subject for examination but we regret to learn that the application has been turned down presumably on the plea that there are not enough candidates. We are not a little surprised at this decision as Pāli is today recognised by most of the Universities in the world as a subject of very great importance. Thousands of students take up Pāli in the Calcutta,

Bombay and other Indian Universities where it is prescribed for all Examinations, but the authorities in these places did not wait till the students demanded the inclusion of this subject. The historical and cultural value of studying Pāli was sufficient for them to prescribe it. Along with Behar, United Provinces was the original home of Pāli and we naturally expected that the Board would have the imagination and breadth of outlook to accede to this very reasonable request but we were greatly disappointed. We, however, hope that the Board would soon reconsider the matter. To deny a place to Pāli in the United Provinces is to deny what is best in her culture which won recognition in so many foreign countries.

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Success of Prohibition in Madras.

According to a Press Communique issued by the Government of Madras, dated the 16th August, the working of prohibition in Salem and other districts has met with considerable success. The following is an extract from the communique:—

Economic and Social effects.—In the Salem district, revenue collections have been very good despite the unfavourable season and this is attributed by local officers in part to the effect of Prohibition. A communication from the Manager of the Magnesite Syndicate, Ltd., to the Collector of Salem, also bears witness to the very real and lasting improvement which has taken place in the life of the workers. There is every indication that their general health has improved, that they are now more robust and generally in better physical condition and that there has been a small but steady increase in their average monthly earnings.

In the Cuddapah district, the examination of the family budgets of ex-addicts has revealed the fact that the village artisans have cleared off old debts and bought new articles without getting into debt over them as in the old days. Statistics of sales of foodstuffs and clothing in villages and shandies show an increase.

It is reported that Prohibition continued to be beneficial in the Chittoor district also.

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General Secretary's visit to Delhi.

The General Secretary of the Maha Bodhi Society visited the Society's Delhi Vihara in August last in the course of his tour of inspection and spent about two weeks there as the guest of Mr. Indra Prakash, the Secretary of the Hindu Mahasabha. The residential section of the Vihara is now complete barring sanitary arrangements which are delayed owing to some unforeseen circumstances. Revd. Nyanasiri, the resident bhikkhu, has become quite popular especially among the Bengalee residents. He has been elected lately as the President of the New Delhi Branch of the Hindu Maha Sabha. A constant stream of visitors come to see the Vihara which is becoming well known among the local people. During the General Secretary's visit Sunday lectures were inaugurated and the first meeting was addressed by the resident bhikkhu and the General Secretary. Seth Jugol Kishore Birlaji has given a donation of Rs. 100/- for starting a library.

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A Gift from Penang.

Madam Cheah Kim Hoeh who visited Sarnath sometime ago in the course of her pilgrimage has sent an attractive

table and chair in typical Chinese style for use during the anniversary meetings of the Mulagandha Kuti Vihara. We offer our thanks to the generous donor.

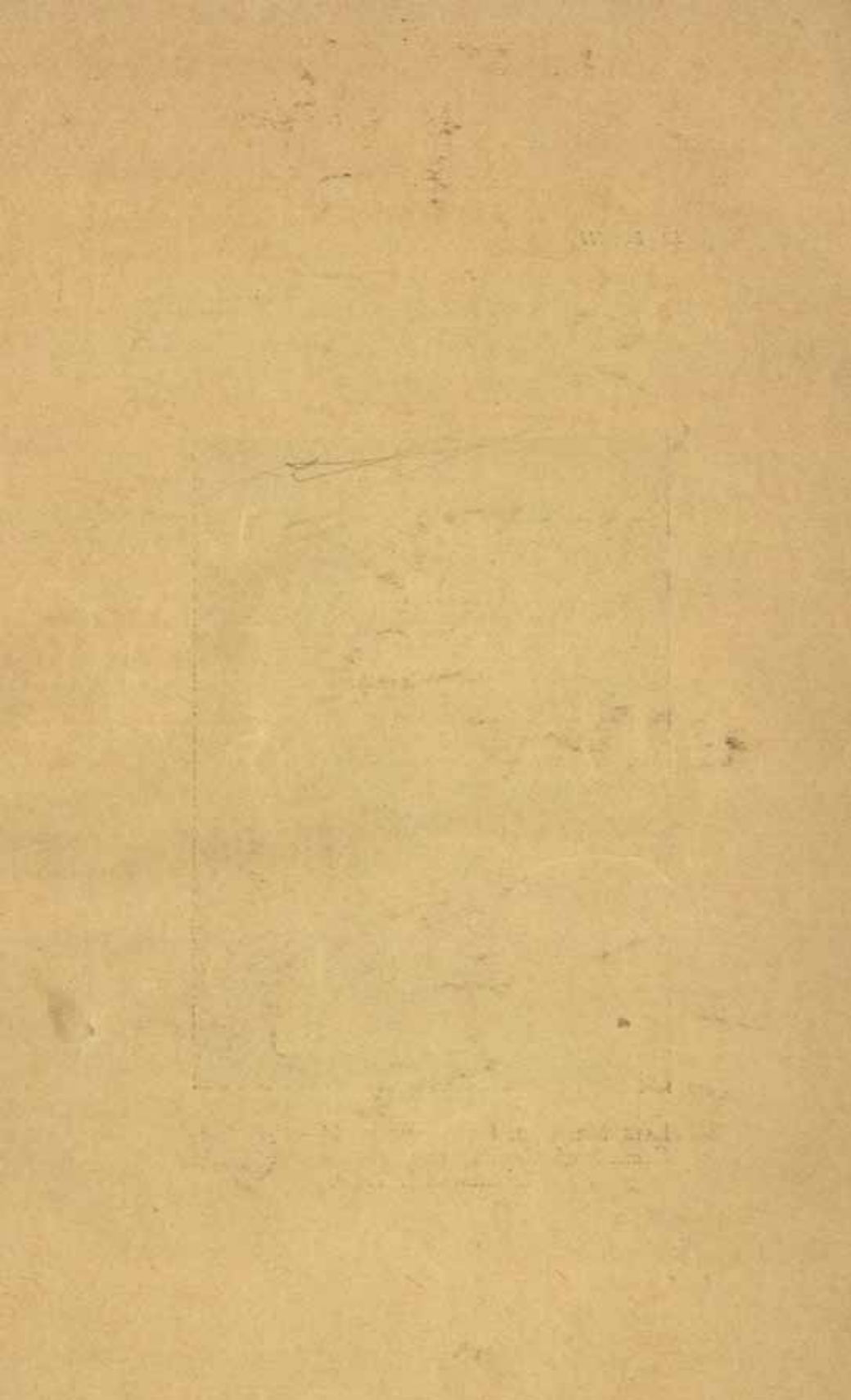
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48th Volumes of the "Maha Bodhi".

With the next number, the 47th Volume of the "Maha Bodhi" will come to a close. The 48th Volume will begin from January next when we intend to introduce some new features and make additional improvements. The success of our efforts will depend largely on the co-operation we receive from our readers. Our appeal for new subscribers is already with the readers. Those who have not yet responded are requested to do so before the end of the year.

The January Number will be sent by V. P. P. to all subscribers whose subscriptions expire in December. To avoid wastage of money in V. P. Commission, etc., we would advise all subscribers to remit their subscriptions by money order before the 20th December. This will cost them only three annas whereas V. P. P. charges will come to much more.

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MAHA BODHI



LATE MR. NEIL HEWAVITARNE, *Member, State
Council of Ceylon, and Trustee, Anagarika
Dhammapala Trust.*

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

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POLONNARUWA ✓

BY S. PARANAVITANA.

Among the numerous sites of archaeological interest in which Ceylon is so rich, there is perhaps none which will better repay a visit than Polonnaruwa, where can be seen impressive examples of architecture and sculpture dating from one of the most glorious periods in the Island's long history of over two thousand years. This medieval city, now reduced to an insignificant village, is situated 158 miles to the north-east of Colombo and can be reached either by rail or by car.

The visitor to Polonnaruwa by motor from Colombo can choose either of two routes, one passing through Kandy, the hill capital of the Island and itself a place of varied charm, and the other by way of Anuradhapura,

noted for its stupendous monuments of antiquity. Both these routes, as well as the road from Trincomalee, converge at Habarana, from which place the drive of twenty seven miles to Polonnaruwa lies through a vast expanse of forest, abounding in varied forms of wild life, dotted only at long intervals by a few small villages like oases in a desert.

This part of the Island was not always the wild desolation that it is now, for scattered in the forest are hundreds of irrigation works, some of them still in a serviceable condition, which, centuries ago, had made what is now unproductive waste into rich rice fields and gardens capable of supporting a dense population. The most important of the ancient irrigation works in this part of the Island is the Minneri-veva which lies just off the road to Polonnaruwa. This vast reservoir, covering 4,560 acres when full, was constructed in the third century by the great Sinhalese King Mahasena. Besides being an eloquent witness of the engineering knowledge which the ancient Sinhalese possessed, this artificial lake—for 'reservoir' as well as the locally current 'tank' are terms too inadequate to designate works of such magnitude—is one of the beauty spots of Ceylon and possesses an indescribable charm to which very few visitors would remain unsusceptible. The Minneri-veva was restored by the British Government some decades ago and the lands irrigated by it have, in recent years, become the scene of a colonising enterprise designed to bring back prosperity to this part of the Island.

The forest extends far beyond Polonnaruwa on the other side of the Mahaweli-ganga—the longest river in Ceylon, which flows only four miles to the east of this ancient city—up to the eastern sea-board of the Island.

In fact, Polonnaruwa, which was once the centre of a rich and populous country, is to-day, no more than a small cleared patch in a vast extent of forest.

Even as late as the beginning of the present century, a visit to Polonnaruwa was an adventure not to be undertaken lightly, for the journey had then to be done in bullock carts, along a road which was hardly more than a track, through forests infested with wild beasts. The ancient monuments at the place were all given over to the jungle, with trees centuries old thriving luxuriantly on the old masonry, and wild elephants, bears and leopards roamed unmolested amidst the remains of palaces and shrines.

After the work of a few pioneers had attracted attention to the mounments of ancient Polonnaruwa, the Archæological Survey of Ceylon started work on this site in 1901 and has steadily continued it till, at present, all the important monuments have been cleared and excavated, repairs have been effected to them where necessary and adequate measures for their continued preservation have been adopted. Motorable roads have been constructed, making all the important monuments, which are scattered over an area of about four miles north to South, easily accessible to the visitor.

A well provisioned Resthouse, built on the embankment of the old artificial lake now known as Topa-weva on a site commanding a very pretty view of the distant hills across the silvery sheet of water, and close to the most important group of monuments, contributes to the visitor's comforts during his stay at Polonnaruwa.

History is silent as to when and by whom the city of Polonnaruwa was founded. It was occasionally used as a royal residence by the Anuradhapura Kings during the

eighth, ninth and tenth centuries and some religious buildings are said to have been erected there during this period. No remains, however, of any of these monuments have so far been identified at Polonnaruwa.

At the beginning of the eleventh century, the ancient kingdom of Anuradhapura was destroyed by the Cholas from South India and the greater part of Ceylon was included in the mighty Chola empire. The Cholas made Polonnaruwa the seat of their Government and, for the greater part of the eleventh century, they held sway over the northern half of the Island.

The Cholas were eventually driven out, and Sinhalese sovereignty restored, by Vijayabahu I (1056-1101). This monarch, though he had his coronation ceremony performed at the ancient capital of Anuradhapura, did not restore that city to its former pride of place and, thenceforward, Polonnaruwa continued to be the capital of Ceylon till the middle of thirteenth century. Vijayabahu I is said to have built a temple of the Tooth and other religious and secular structures at Polonnaruwa; but till the accession of Parakramabahu I in 1153 A.D., the city could not boast of any buildings of outstanding architectural merit. Parakramabahu, during the course of his reign of 33 years, adorned Polonnaruwa with a series of splendid buildings both religious and secular, provided the city with strong fortifications and laid out parks and ornamental gardens.

Nissanka Malla (1187-1196), who followed Parakramabahu, tried to emulate his predecessor, and the magnitude and number of the monuments for which he claims credit leave one in doubt whether he could have accomplished all that within his brief reign of nine years. However that may be, it is to these two monarchs that Polonnaruwa

owes what architectural grandeur it possesses, and wherever one may roam in this medieval city, one cannot be without coming across a memorial of one or the other of these two remarkable rulers. After Nissanka Malla, the architectural history of Polonnaruwa is almost a blank and in the second decade of the thirteenth century, the city was sacked and plundered by raiders from the mainland. After a further period of Tamil domination, attempts were made by Vijayabahu IV (1267-1270) and Parakramabahu III (1302-1310) to revive the glories of Polonnaruwa, but met with only temporary success, and from that time for over five hundred years this royal city was consigned to oblivion.

With this brief historical survey, we may now proceed to give a brief description of the more important monuments still to be seen at Polonnaruwa.

Only a few yards to the north of the Resthouse which doubtless will be the starting point of most visitors in a tour round the monuments, there are the remains of some structures but on a piece of artificially raised ground facing the Topa-weva. These are the ruins of the palace of Nissanka Malla built, as that monarch says in one of his inscriptions, because he thought it was not in keeping with his dignity to reside in a palace erected by another king. It is also said that Nissanka Malla, in order to prove his superior prowess, had his palace completed within seven months. An examination of what now remains of this royal residence definitely proves that the aim of its architects was more to obtain a speed record in palace building than anything else.

The only interesting feature here is an oblong pillared hall, on a high platform, which is known from inscriptions to have been the king's Council Chamber. In this hall there was a stone lion, now in the Colombo Museum,

which was the king's throne. Many of the pillars in this building bear inscriptions indicating the places reserved for various officials when the king was seated on his throne. These inscriptions are of great interest in that they give us an idea as to how the Council of the Sinhalese king was constituted in the twelfth century.

Bordering the high road, near the turn to the Rest-house is the Citadel or Royal Enclosure, about twenty five acres in extent. This area is of a higher level than the surrounding ground and was enclosed by a high wall with a gateway in the middle of the northern wall. Towards the southern end of the Citadel are the remains of the palace of Parakramabahu I. The chronicle gives a glowing description of this edifice and tells us that it had a thousand chambers and was seven storeys high. Much of this description is conventional and is in some particulars highly exaggerated; but the remains which we see to-day show that it was undoubtedly a building of impressive grandeur. The central block of this palace consists of a massive brick structure measuring 200 feet square with porticoes on the west and the east. The walls are extraordinarily thick and still stand to a considerable height; indications of two upper storeys still exist. On the ground floor is a great hall, measuring 102 feet by 42 feet. Its ceiling was supported by 30 wooden posts, the stone sockets of which are still in position. There is another smaller hall and several passages and over fifty rooms which are of very small dimensions. A broad flight of stone steps led to the upper storeys.

To the east and south of this main block have been excavated remains of edifices, built mainly in the form of pillared galleries round a central open courtyard. The

pillars and the superstructures of these subsidiary buildings seem to have been of wood and have therefore disappeared.

To the east of the palace there is a beautiful pavilion built on a stone platform of three tiers. This building, round the base of which runs a frieze of elephants in bas-relief, carved wonderfully true to nature, and of which the pillars are adorned with chaste designs, is known to have been originally constructed by Parakramabahu, but has been considerably altered in design at a later date, probably in the reign of Parakramabahu II.

In and near this palace there were, according to the chronicles, various subsidiary buildings such as theatres, picture galleries, fountains, baths, etc.; and outside the walls of the citadel were extensive pleasure gardens. These descriptions, as well as the actual remains that we still see, bespeak a luxury and refinement in living which was indeed remarkable for that age.

To the south-east of this pavilion a flight of stone steps descends from the citadel wall to the Royal Bath, which has recently been restored. This Bath has a recessed ground plan, and its stone-faced sides are built in three tiers with three gangways going round it. The bases and the cornices of the various tiers are moulded and the whole design is of a very pleasing character. In the recent restoration the under-ground passages through which the Bath was filled and emptied have been traced. By the side of the bath are the remains of the moulded platform of a small pavilion.

Leaving the Royal Citadel through its northern gate, and passing a fine upright slab inscription of Nissanka Malla, in which that monarch has given political advice to his subjects, we arrive at a shrine which used to be known as the Temple of the Tooth. In reality, this is a

Saiva shrine in the South Indian style of architecture of the thirteenth century, and probably dates from the second period of the Tamil domination of Polonnaruwa. The upper part of the structure has disappeared, but the lower portion of this shrine is remarkable both for the harmonious proportions and the extraordinary finish of its architectural details. When this shrine was first cleared in 1907, a number of bronze images of exquisite workmanship were discovered in the debris. They may now be seen at the Colombo Museum.

Adjoining this shrine to the north is an artificially raised quadrangular terrace, banked by retaining walls of stone, on which there is a group of buildings which together formed the establishment for the Tooth Relic. At the south-west corner of the terrace is a vaulted image-house of brick construction now known as the Thuparama. The name is of modern origin and the history of this particular shrine is not known. It is the best preserved example of its type to be seen anywhere in Ceylon. The central tower and much of the vaulted roof are preserved. The walls are extraordinarily thick and hence the internal space of the shrine is small in comparison with the outward size of the building. The facades are ornamented with representations, in low relief, of shrines and friezes of animals.

To the north-east of the Thuparama is the Vatadage, the most interesting of the shrines in this area. It consists of two circular terraces, one above the other. Access to the lower terrace is through a porch on the northern side; from this terrace four flights of steps at the four cardinal points lead to the upper platform in the centre of which is a small *stupa** with four Buddha figures facing the four entrances. There were concentric circles of pillars round

the *dagaba**. A circular brick wall runs round the second circle of pillars and a profusely carved stone railing encompasses the whole shrine. The stonework is effectively decorated with floral designs, figures of dwarfs, and animals. Inscriptions on its walls ascribe this building to Nissanka Malla; but it is probable that he was not responsible for the entire work or that he used material from previous buildings.

Facing the Vatadage is the Hatadage, a shrine identified as the Temple of the Tooth built by Nissanka Malla. By its side is a large inscribed slab, 27 feet in length, known as the Galpota or Stone Book. The record is mainly concerned with a bombastic account of the deeds of Nissanka Malla and it is also said that this huge block of stone was removed by that King's order from Mihintale, a distance of nearly sixty miles. To the west of the Hatadage is another shrine, most probably the Tooth Relic shrine built by Vijayabahu I. Another structure on this quadrangle for which Nissanka Malla was responsible is the Latāmandapaya. It consists of a stone platform, on which are stone pillars in the shape of lotus stems, surrounded by a stone railing.

The most curious building of this group is a solid pyramidal structure of seven stages known as the Satmahal Prasada. Various conjectures have been made regarding the purpose of this strange building but it is now established beyond doubt that it was a *dagaba* of an uncommon type.

Proceeding northwards from this group, there are two other monuments to be visited before leaving the intra-

* A *stupa* or *dagaba* is a solid hemispherical structure on one or more circular terraces and surmounted by a solid cube from which rises a conical spire, built in order to enshrine sacred relics.

mural area of the ancient city. These are the Pabalu Vehera, possibly the *dagoba* said to have been built by a queen of Parakramabahu I and the Siva Devale No. 2. The last named is noteworthy not only as the earliest monument to be seen now at Polonnaruwa but also as the only shrine there built entirely of stone. It is, moreover, in a very good state of preservation. In architectural style it resembles South Indian shrines of the eleventh century and on its walls are Tamil inscriptions of Chola emperors.

Continuing our progress northwards outside the walls of the ancient city, the first monument of note we meet is the Rankot Vihara. It is the largest completed *dagoba* to be seen at Polonnaruwa and, though smaller than the giant dagobas of Anuradhapura, is a work of great magnitude, being 180 feet in height and having a circumference of 550 feet at its base. Inscriptions found at the place proclaim it to be a work of Nissanka Malla and that its original name was "Ruvanveli".

To the north of this *dagaba* is a group of ruins which formed one of the great monastic establishments of Parakramabahu. The most important structures in this area are the Lankatilaka and the Baddhasima Pasada. The former, popularly called the Jetavanarama, is the largest shrine to be seen at Polonnaruwa. It is built of brick and measures 170 feet in length by 66 feet in breadth. The walls are still standing to a height of 55 feet; but the vaulted roof has completely collapsed. In the sanctum is a gigantic image of the Buddha, now headless, in a standing posture. This splendid building, originally, founded by Parakramabahu, was later repaired by Vijayabahu IV. In front of the shrine is a beautiful pillared mandapa. Adjoining the Lankatilaka to the north is the *dagaba* known as Kiri Vehera, which is perhaps the shrine

said to have been founded by Subhadda, a queen of Parakramabahu I. Though considerably smaller than the Rankot Vihara, it is in such better preservation, in fact it is the best preserved ancient dagoba to be seen anywhere in Ceylon.

Still further north is the Galvihara, also a work of Parakramabahu I, which as its name implies is a rock-hewn shrine. Three colossal images of the Buddha—one in the recumbent posture and measuring 44 feet in length, another standing 22 feet high and a third seated image of slightly smaller proportions—have here been carved on the vertical face of a large rock boulder. The standing Buddha is popularly believed to be a figure of Ananda sorrowing over the death of his master. A fourth Buddha image in sitting posture and attended by various deities is found inside a shrine excavated in the centre of the same rock. Apart from the aesthetic qualities of these images, their colossal size as well as the picturesque background against which they are seen, tend to make them extremely impressive.

About a mile or more to the north of the Galvihare are two interesting ruins. One is a stone Bath built in the shape of a full-blown lotus of eight petals, conventionalised in form to suit the architectural scheme. The harmonious proportions of this Bath and the novel, though very appropriate, conception of its design, makes it one of the most pleasing sights at this ancient capital.

The other is a shrine of the same type as the Thuparama and Lankatilaka and is noteworthy for the paintings, depicting scenes from the sacred stories of the Buddhists, to be seen on its walls. The Buddha image in the sanctum of this shrine, now headless, is of an unusual type, showing bends at the knees, at the waist and

at the shoulders. The shrine itself was named Tivanka, after the image, and it belonged to the great monastic establishment called Jetavana, founded by Parakramabahu I.

This Tivanka image-house is the northermost point in our itinerary and we have to mention but one more monument in order to complete this brief survey of Polonnaruwa. This is the Potgul Vihara, situated below the bund of the Topa-wewa about one and a half miles to the south of the Resthouse. Here are the remains of a monastery built by Parakramabahu, of which the only noteworthy feature is a circular shrine, built of brick with a vaulted roof. Popular imagination identifies this building with a library; this belief which is based solely on the interpretation of the modern name of the place, has no evidence to support it.

What makes this site worth a visit, however, is a colossal rock sculpture some distance to the north of the Circular shrine. It has yet to be established whether this sculpture of a bearded and dignified looking man, standing, holding in his hands an object which has been taken to be a representation of an ola book, belonged to the same religious establishment of which the Circular shrine was a part. Popularly it is believed to be a portrait statue of Parakramabahu. It is doubtful whether this is a genuine tradition and it has been suggested that the figure is a representation of a Hindu religious teacher or that of a legendary Indian sage named Agastya. But neither of these theories has definitely been proved and we are still in doubt as to whom the sculpture actually represents. Whatever the identity of the figure may be, it is undoubtedly one of the finest products of the plastic art of old Ceylon.

THE STRONGHOLD OF SHAMBHALA

BY NICHOLAS ROERICH.

"Lama, tell me of Shambhala!"

"But you Westerners know nothing about Shambhala—you wish to know nothing. Probably you ask only out of curiosity; and you pronounce this sacred word in vain."

"Lama, I do not ask about Shambhala aimlessly. Everywhere, people know of this great symbol under different names. Our scientists seek each spark concerning this remarkable realm. Csoma de Koros knew of Shambhala, when he made his prolonged visit to the Buddhist monasteries. Grunwedel translated the book of the famous Tashi Lama Pal-den ye-she, about "The Way to Shambhala." We sense how, under secret symbols, a great truth is concealed. Truly, the ardent scientist desires to know all about Kalachakra."

"Can this be so, when some of your Western people desecrate our temples? They smoke within our holy sanctuaries; they neither understand nor wish to venerate our faith and our teaching. They mock and deride the symbols whose meaning they do not penetrate. Should we visit your temples, our conduct would be completely different, because your great Bodhisatva, Issa, is verily an exalted one. And none of us would defame the teaching of mercy and righteousness."

"Lama, only the very ignorant and stupid would ridicule your teaching. All the teachings of righteousness are as in one sacred place. And each one possessed of his senses, will not violate the sacred place. Lama, why do

you think that the essential teaching of the Blessed One is unknown to the West? Why do you believe that in the West we do not know of Shambhala?

"Lama, upon my very table you may see the Kala-chakra, the Teaching brought by the great Atticha from India. I know that if a high spirit, already prepared, hears a voice proclaiming *Kalagiya* it is the call to Shambhala. We know which Tashi Lama visited Shambhala. We know the book of the High Priest, T'aishan—"The Red Path to Shambhala". We even know the Mongolian song about Shambhala. Who knows—perhaps we even know many things. We know that quite recently a young Mongolian lama issued a new book about Shambhala."

The Lama studies us with his piercing glance. Then he says:

"Great Shambhala is far beyond the ocean. It is the mighty heavenly domain. It has nothing to do with our earth. How and why do you earthly people take interest in it? Only in some places, in the Far North, can you discern the resplendent rays of Shambhala."

"Lama, we know the greatness of Shambhala. We know the reality of this indescribable realm. But we also know about the reality of the earthly Shambhala. We know how some high lamas went to Shambhala, how along their way they saw the customary physical things. We know the stories of the Buryat lama, of how he was accompanied through a very narrow secret passage. We know how another visitor saw a caravan of hill-people with salt from the lakes, on the very borders of Shambhala. Moreover, we ourselves have seen a white frontier post of one of the three outposts of Shambhala. So, do not speak to me about the heaven Shambhala only, but also about the

one on earth ; because you know as well as I, that on earth Shambhala is connected with the heavenly one. And in this link, the two worlds are unified."

The Lama becomes silent. With eyes half concealed by the lids, he examines our faces. And in the evening dusk, he commences his tale: "Verily, the time is coming when the Teaching of the Blessed One will once again come from the North to the South. The word of Truth, which started its great path from Bodhgaya, again shall return to the same sites. We must accept it simply, as it is: the fact that the true teaching shall leave Tibet, and shall again appear in the South. Really, great things are coming. You come from the West, yet you are bringing news of Shambhala. We must take it verily so. Probably the ray from the tower of Rigden-jyepo has reached all countries.

"Like a diamond glows the light on the Tower of Shambhala. He is there—Rigden-jyepo, indefatigable, ever vigilant in the cause of mankind. His eyes never close. And in his magic mirror he sees all events of earth. And the might of his thought penetrates into far off lands. Distance does not exist for him ; he can instantaneously bring assistance to worthy ones. His powerful light can destroy all darkness. His immeasurable riches are ready to aid all needy ones who offer to serve the cause of righteousness. He may even change the karma of human beings"

"Lama, it seems to me that you speak of Maitreya ; is it not so?"

"We must not pronounce this mystery! There is much which may not be revealed. There is much which may not be crystallized into sound. In sound we reveal our thought. In sound we project our thought into space and

the greatest harm may follow. Because every thing divulged before the destined date, results in untold harm. Even the greatest catastrophies may be provoked by such light-minded acts. If Rigden-jyepo and the Blessed Maitreya are one and the same for you—let it be so. I have not so stated!

"Uncountable are the inhabitants of Shambhala. Numerous are the splendid new forces and achievements which are being prepared there for humanity. . . ."

"Lama. Ancient teachings tell us that very soon new energies shall be given to humanity. Is this true?"

"Innumerable are the great things predestined and prepared. Through the Holy Scriptures we know of the Teaching of the Blessed One about the inhabitants of the distant stars. From the same source we have heard of the flying steel bird . . . about iron serpents which devour space with fire and smoke. Tathagata, the Blessed One, predicted all for the future."

"Lama, if the great warriors are incarnated, will not the activities of Shambhala take place here on our earth?"

"Everywhere—here and in heaven. All benevolent forces shall come together to destroy the darkness. Each one who will help in this great task shall be rewarded a hundred-fold and upon this very earth, in this incarnation. All sinners against Shambhala will perish in this very incarnation, because they have exhausted mercy."

"Lama, we certainly know that Pan-chen-rinpoche is greatly esteemed everywhere. In different countries we have heard how highly not only Buddhists, but the people of many nations, talk about His Holiness. It is even said that in his private apartments, long before his departure, the details of his coming travels were outlined in the frescoes. We know that Pan-chen-rinpoche follows the customs of all the great lamas. We have been told how

during his flight he and his followers escaped many of the greatest dangers.

"We know how at one time his pursuers from Lhasa were already quite upon him, when a heavy snowfall cut off the pursuers' road. Another day, Pan-chen-rinpoche arrived at a lake in the mountains; a difficult problem confronted him. His enemies were close behind; but in order to escape, it would be necessary for him to make a long circuit around the lake. Thereupon, Pan-chen-rinpoche sat in deep meditation for sometime. Arousing himself, he gave orders, that despite the danger, the entire caravan would have to spend the night on the shores of the lake. Then the unusual happened. During the night, a heavy frost arose, which covered the lake with ice and snow. Before sunrise, while it was still dark, Tashi Lama gave orders to his people to move on speedily, and he, with his three hundred followers, crossed the lake over the ice by the shortest way, thus escaping danger. When the enemies arrived at the same spot, the sun was already high and its rays had melted the ice. There remained for them only the roundabout way. Was it not so?"

"Verily, so it was. Pan-chen-rinpoche was helped by Holy Shambhala throughout his travels. He saw many wondrous signs when he crossed the uplands hastening to the North."

"Lama, not far from Ulan-Davan we saw a huge black vulture which flew low, close to our camp. He crossed the direction of something shining and beautiful, which was flying south over our camp, and which glistened in the rays of the sun."

The eyes of the Lama sparkled. Eagerly he asked:

"Did you also feel the perfumes of the temple-incenses in the desert?"

"Lama, you are quite right—in the stony desert, several days from any habitation, many of us became simultaneously aware of an exquisite breath of perfume. This happened several times. We never smelt such lovely perfume. It reminded me of certain incense which a friend of mine once gave me in India—from where he obtained it, I do not know."

"Ah—you are guarded by Shambhala. The huge black vulture is your enemy, who is eager to destroy your work, but the protecting force from Shambhala follows you in this Radiant form of Matter. This force is always near to you but you cannot always perceive it. Sometimes only, it is manifested for strengthening and directing you. Did you notice the direction in which this sphere moved? You must follow the same direction. You mentioned to me the sacred call—*Kalagiya!* When some one hears this imperative call, he must know that the way to Shambhala is open to him. He must remember the year when he was called, because from that time evermore, he is closely assisted by the Blessed Rigden-jyepo. Only you must know and realize the manner in which people are helped because often people repel the help which is sent."



WELCOME SPEECH DELIVERED BY Mr. DEVAPRIYA VALISINHA,

**GENERAL SECRETARY, MAHA BODHI SOCIETY, AT THE EIGHTH
ANNIVERSARY OF THE MULAGANDHAKUTI VIHARA**

VEN. SIRs, BROTHERS & SISTERS,

It gives me great pleasure to be able to offer you all, once again, a most cordial welcome to this sacred site made memorable by the visit of Lord Buddha to preach His First Sermon. A special word of welcome is due to friends who have come from outside India at no little risk and inconvenience.

This year we are meeting in the midst of a great war. In my address last year I had referred at length to the ominous clouds which were then gathering over the European sky and the fears we all held with regard to the consequences of a major conflict among nations. I also tried in my humble way to explain the causes which lead to such conflicts and the surest method, according to Buddhist conceptions, of removing them. Ours was, of course, a cry in the wilderness as neither we nor our views were of any consequence to those who were in power and position. However, I had no illusions whatever as to the effect of what we then had to say as I was well aware that no ideas which did not find a place in the text-books of politicians are ever regarded by them as worth consideration. Nevertheless, our conviction is growing stronger that if the world is to have permanent peace and contentment the only way in which this could be achieved is by finding

the root causes of such conflicts and remedying them. We should be dishonest to ourselves if we say that, inspite of the teachings of ages, we do not know the causes. The causes are clear as daylight. We know them. The Germans know them. The English and the Americans know them. But we individuals and nations are so stupidly selfish that aware though we are, we would not remove the causes and so perish like flies that die in millions attracted by the glow of the lamp. We simply rush to our own destruction in the pursuit of power, wealth and worldly happiness. Learned persons may argue that this is an immutable law of nature. Just as flies die, so we human beings must also die—we by our mutual quarrels. The absurdity of this theory has been proved beyond dispute by the life and teachings of the Lord Buddha and the history of Buddhism during the last 2,500 years. Lord Buddha, in his immortal message, has shown us that we human beings at least *can* live in peace and happiness if we really wanted to. Heir to a throne with all the glamour of ruling a vast kingdom before him, Lord Buddha deliberately renounced it and lived the life of a homeless wanderer for the very purpose of discovering and announcing to the world a way of escape from mutual destruction and unhappiness. He showed the one path that would free us from the sorrows that engulf us from all sides. His discovery and the example of his life of sacrifice are before us in all their grandeur. We have only to get rid of our narrow prejudices and inclinations to see the truth of what he said. And if we translate His teachings into action, the solution of modern world problems, including wars and rivalries, would not be altogether impossible.

One of the greatest discoveries made by the Lord Buddha was that the root cause of all evils in the universe

is *Trishna* or selfish hankering. Once this *Trishnā* is rooted out or at least considerably reduced, we human beings will be able to live peacefully. How this can be done is the great problem. Buddha has shown us the way to do it in His Noble Eightfold Path which is nothing but a system of self-culture. I am aware that in these days when nations are engaged in a campaign of hatred against one another and are at each other's throats, the voice of Buddhism will not get a hearing. The position of those who stand for *Maitri*, *Ahimsa* and peace among the nations has become very difficult as they are principles which are being increasingly disliked by the modern world. Has Buddhism, therefore, no future? I sincerely feel that the time for Buddhism is yet to come. Prince Siddhartha's renunciation was hastened by the four sights he saw during his rounds in the City of Kapilavastu, viz., an old man, a sick man, a dead body and a recluse. Till he saw the first three he was unaware about the existence of such dreadful things in the world. He lived in a dream-land of beauty, happiness and contentment which riches and power had created for him by his father. The spark of the sorrows of the world was necessary for his awakening to reality. So perhaps this war, which may be the greatest shock that mankind may have, will make it realise as never before that suffering and destruction are due to man's own follies and thus provide the necessary stimulus to mankind for its grand renunciation of the dreamland of happiness at the expense of bloodshed. This time both the victor and the victim will have a taste of what sorrow means, for it will be brought to each other's very doors. When the world will have had its fill of mutual destruction and when sorrows become more universal then will men likely to turn their minds towards things spiritual. Then will

the worth of Buddha's teachings be realised and efforts made to live upto them. This happened once before in the reign of Emperor Asoka. It was the indiscribable destruction caused to Orissa as the result of his ruthless invasion that horrified the conquering Emperor and made him turn to Buddhism for consolation. The bloody conqueror blossomed forth as the greatest harbinger of peace and good-will among monarchs ever known to history.

We can, of course, hardly expect Hitler to follow in the footsteps of Asoka. If he does it will be a miracle. He believes in violence and so this is very unlikely to happen. It will, therefore, be a sad day for the world if he succeeds in his ambition and proves the might of brute force. But the allies have already shown signs of a coming change in their attitude towards force. They have declared unreservedly that they are fighting to bring in the reign of law and if they will live upto their profession after their victory, the world can be re-constructed to eliminate the use of force altogether as a means of settling international disputes. Therefore we cannot but have the fullest sympathy for the allied cause and wish them a speedy victory.

It is customary for the General Secretary of the Society to give a short account of the activities of the Society during the year. Though I am unwilling to take more of your time, I cannot help mentioning at least a few of our activities.

An event of historic importance to us during the last year was the completion of the Buddha Vihara in New Delhi, the Capital of India. This temple is a gift to the Society by Raja Baldeo Das Birla, Seth Jugal Kishore Birla and other members of the Birla family to whom we

are already indebted for many benefactions. It was opened by Mahatma Gandhi in the presence of a record gathering. The temple is proving to be an important centre for the diffusion of the Dhamma in a region so far untouched by the Buddhists. Revd. Nyanasiri of Bengal is in charge of the Vihara at present.

In Malabar Bhikkhu Dharmaskhanda is carrying on Buddhist work energetically. A plot of land with a cave suitable for the residence of monks intent upon meditation has been given to the Society by the local people. Mr. C. Krishnan who had been giving valuable help to the work there passed away and the Reading Room situated in Calicut has been named after him. Arrangements are progressing well for the establishment of a school near the city. Seth Jugal Kishore Birla is continuing most generously to finance the Mission.

A branch of the Society has been started in Singapore by Dr. Arthur Weerakoon with the help of the local Buddhists, both Chinese and Sinhalese. We have great expectations of this new branch.

An influential committee with Sir Manmatha Nath Mukerji as the Chairman, has been formed in Calcutta to raise funds to re-decorate the walls of the Sri Dharmarajika Vihara with frescoes depicting the life of the Buddha. It is hoped that the necessary sum of money will be forthcoming to commence the work at an early date. Mr. D. C. Ghose, Bar-at-law, deserves our thanks for the keen interest he is taking in this matter. Bhikkhu Jinaratana is in charge of the Vihara.

The activities of the Ajmer and Mukteshwar branches of the Society are going on regularly. Messrs. B. S. Chohan and Akon Thein are in charge of the respective

places. Madras work is in the hands of Bhikkhu Somananda.

Our efforts to get back Buddhagaya Temple were continued during the year. We had received an assurance that the Congress Government was looking into the matter. I must express my keen disappointment at the slowness of the Congress Government in dealing with this question. After been in office for $2\frac{1}{4}$ years they have now resigned without fulfilling the solemn promise made to the Buddhists that Buddhagaya would be returned to them when they gained the reins of Government. We shall have to continue our efforts without relaxation till justice is done to us in this matter.

Coming nearer home, I have to record steady progress in the many-sided activities of the Society at Sarnath. The different schools, the report of which will be placed before you on the 28th, have worked smoothly under the careful guidance of Bhikkhu Jagadish Kashyapa. Attendance has increased considerably during this year.

We have succeeded in completing seven rooms of the School buildings thanks to the generous help given by our friends in India, Burma and Ceylon. Bhikkhu Jagadish Kashyapa visited Burma and obtained considerable help and promises of help for the School. The following gentlemen have given Rs. 1,800/- each for three rooms:— Senator U Thwin, our Vice-President, U Ba Win, Mayor of Rangoon, and Mr. C. V. Galliara, an Indian merchant of Rangoon. The Hon. U Pu, the Premier of Burma, has kindly agreed to give one room and has already sent two instalments. Nine members of the Ceylon Pilgrim Party who came in December last have promised one more room, and several of them have already paid their shares. Rooms have also been promised by the Hon. H. A. Gyaw, Finance

Minister of Burma and Daw Goon of Rangoon. The other chief contributors are:—

Mr. Mangiram Jamnadas, Rangoon ...	700/-
Education Dept., Govt. of U. P. ...	650/-
Messrs. Nanjee Shamjee, Rangoon ...	500/-
Messrs. Hashimbhai Premjee & Co., Rangoon ...	500/-

A pressing need of the school is a commodious Boarding House. We hope a generous donor will come forward to build this.

Bhikkhu Ananda Kausalyayana has assumed the editorship of the Dharmaduta, our Hindi monthly. Pages have been increased and we expect greater success to this magazine under his able editorship. It is doing much to popularise the Dhamma.

Our publication department has been active throughout the year. In addition to reprints of pamphlets which were out of print, several new books have been brought out. The most important is the coloured album of the frescoes of this Vihara. Those who appreciate the art of Mr. Nosu will now be in a position to take with them an album containing the scenes painted on the walls. Owing to the rise in the cost of materials, we have not been able to reduce the price to more than Rs. 3/8/- each.

Bhikkhu Kashyapa is engaged in preparing a Pali Grammar and a dictionary in Hindi. The grammar is almost ready and when it is published it will remove the one obstacle that stands in the way of those who wish to study the great Pali language and through it Buddhism in the original. He deserves our gratitude for his painstaking labours.

The Maha Bodhi Free Dispensary has been giving medical aid to the villagers and the visitors who come to

Sarnath. 3,000 new patients were treated during the year, some of whom came from distances of eight or seven miles. We have applied to the Government for aid to run this humanitarian institution. We trust our application will receive due consideration.

The Chinese Buddhist Temple at Sarnath is nearing completion. When it is opened it will afford another attraction to the visitors. It is our earnest hope that the opening of this temple will induce the great Chinese people to take keener interest in the revival of the Dhamma in India.

The Rest House at Nautanwa for the use of pilgrims going to Lumbini is now ready, thanks to the untiring efforts of Rev. K. Siriniwasa Thera. There is still a debt to be paid on this account. I hope pilgrims going to Lumbini will help us to clear off this debt.

The above is but a brief account of our activities. It must give satisfaction to all of us to find that the work started by the late Ven. Sri Devamitta Dharmapala is progressing so rapidly. May I appeal to our Buddhist brethren and others interested in the spread of the Dhamma to co-operate with us.

Before I conclude I have to announce with the deepest regret the passing away of Mr. Neil Hewavitarne, nephew of the Ven. Dharmapala, and a trustee of the Ceylon Maha Bodhi Society. Though he has not been to India often, his interest in our work was deep and abiding. His death at an early age is an irreparable loss to our work. I take this opportunity to convey our heart-felt condolence to the bereaved family. I have also to mention the passing away of Bhikkhu Uttama of Burma, the well-known Burmese leader. We feel his loss keenly as he was engaged towards the latter part of his life in

getting the Tripitaka printed in Devanagari script. I hope it will be possible to continue this work as a worthy memorial to him.

Finally I have to thank all of you for your presence here to-day and the encouragement you have given us. I have also to thank all those who have helped us in making the function a success.



THE INFLUENCE OF BUDDHISM ON THE GREEK SYSTEM OF THOUGHT AND ON CHRISTIANITY

From 500 B.C. to 200 A.D.

BY T. VIMALANANDA, M.A.

It is the common belief amongst many including some historians that India was unknown to the Western World till Alexander crossed the Hindukush and appeared on the banks of the Bias (a tributary to the Indus) with his mighty army and tore asunder the impenetrable veil of darkness with his sword. The honour is accorded to him as being the first European to open up and establish direct communication between India and the Greek world. The speculations of most of the Orientalists of Europe were more or less inspired by this belief that the Macedonian invasion practically opened the eyes of the West to the cultural heritage of India. To Indians, however, this pioneer of western civilization must have appeared as a *mleccha* (a barbarian) who was a menace to their culture and traditions. Vishnu appeared in the form of Chandragupta (grand-

father of Asoka) in order to fight against the grave danger that threatened to pollute Indian civilization. Chandragupta dealt a serious blow to Seleukos, who succeeded to Alexander's dominions in the East. This defeat of Chandragupta had a far-reaching effect on India. India as a result of the territorial cession made by the vanquished Greek invader attained to the natural limits of her expansion on the North-West. (Afterwards this frontier could not be retained, the recovery of which has ever remained a dream unrealised for later conquerors of India even including the mighty British). India was saved from foreign inroads for about a century, and the paramount Magadhan Empire found a slow but solid upbuilding as the supreme power in India pretty much in the nature of a musoleum on the ruins of many sovereign states. During this period foreigners did not enter Madhyadesa or Midland, where diverse streams of Indian thought and culture mingled together and flourished. There is absolutely no basis for the theory that India borrowed her political institution from what European civilization brought in the train of the powerful Macedonian conqueror. It remains yet to be proved in what particular aspect Indian polity was modified in consequence of her contact with Alexander. So long as such evidence is not forthcoming it will be idle to speculate on India's indebtedness to the West in regard to the evolution of her political system. The Mauryan Emperors must have treated their Greek neighbours on terms of perfect equality. These Indian rulers were so powerful and had such vast dominions under their control that it was not a matter of small pride for their foreign contemporaries to have availed themselves of any opportunity of exchanging diplomatic courtesies with them. In fact Greek influence which trickled to India

in the trail of Alexander's invasion was limited to the North-West and never succeeded in effecting substantial changes in the deep-rooted institutions of the country as a whole.

Herodotus, the Greek historian, who was born in 484 B.C. corresponding very nearly with the passing away of Lord Buddha speaks of Indians as white as Egyptians, dressed in white wool (cotton), fighting valiantly with bows and arrows against Greeks. It is quite evident that the Indian army fought at Salamis (480 B.C.) one of the most conclusive battles of the ancient-world. Indians formed a contingent in the Persian army. This established beyond any shadow of doubt long before the advent of Alexander that India and Indians were well known to the Greek-world through the medium of Persia, whose borders extended from the Mediterranean to the banks of the Indus.

It will be interesting to discuss here how the Indian system of thought influenced Greek philosophy, and Christianity in subsequent times. The Greeks were not only devoted to art and warfare, but had evolved in their midst institutions and systems of thought all carried to a substantial degree of nicety on diverse subjects. Their contribution to the world literature and particularly to intelligent Philosophy is solid and lasting. They looked with awe and wonder upon the remarkable antiquity of Egyptian civilization. They borrowed from it the conception of the transmigration of the soul while the Egyptians again owed it to Ancient Indian Culture. Some of the essential aspects of the doctrine of Pythagoras agree with Buddhism and Jainism, specially is so far as the theory of previous births is concerned. The esoteric aspect of his philosophy bears direct evidence that he knew the

Upanishads. GARSE writes in his "Greek Thinkers", that "It is not too much to assume that the anxious Greek (Pythagoras) who was a contemporary of the Buddha, and, it may be of (Zoroaster) too, would have acquired a more or less knowledge of the East, in the age of intellectual fermentation, through the medium of Persia". "It must be remembered in this connection" he continues, "that the Asiatic Greeks, at the time when Pythagoras still dwelt in his Ionian home, were under the single sway of Cyrus, the Founder of the Persian Empire." In his "The Legacy of India", RAWLINSON narrates an interesting episode as to how a conversation was participated in by some Indian Pundits also. The story in the words of Rawlinson was as follows, "Eusebrius preserves a tradition, which he attributes to a contemporary, the well-known writer on Harmonics Aristoxenus, that certain learned Indians actually visited Athens and conversed with Socrates. They asked him (Socrates) to explain to them the object of his Philosophy, and when he replied, 'An inquiry into human affairs', one of the Indians burst out laughing: 'How', he asked, "could a man grasp human things without first mastering the Divine". Commenting on this above-named scholar he concludes:—"If Eusebius is to be believed, we must revise many of our pre-conceived notions about early intercourse between these two countries."

Clement of Alexandria who followed towards the latter part of the second century A.D. mentions Buddhism as a distinct and definite section of the Indian Systems of Thought. "He repeatedly refers to the presence of Buddhists in Alexandria and he declares that the Greeks owed their philosophy to barbarians. He knows Buddhists believe in transmigration and worship a kind of pyramid

(stupa) beneath they think the bones of some divinity lie buried."

"These people in their excessive reverence raised him to the position of a God." The passage throws enough light upon the activities of Buddhist missionaries in this part of the world. About this time Kanishka, the second great Buddhist Emperor in India flourished and his Empire in the west reached within 500 miles of the Roman Empire. Kanishka had communication with the Roman-world. Alexandria offered an ideal field for the growth of Gnosticism. It was here that traders coming from different nations and climes met together. It was here that Ptolemy built the most renowned Library of the Ancient world. Athens under orthodox Christianity ceased to be a centre of learning which helped Alexandria to raise to a distinguished position. Gnosticism, which can very well be compared to modern Theosophy has been described as Orientalism in a Hellenic mask. Basilides, reputed Gnostic teacher, preached only Oriental ideas through his philosophy. The essence of his doctrine, that is, "Pain and fear" is inherent in human affairs. This indeed sounds very much like fundamentals of Buddhism.

Now let us revert to the epigraphic evidence regarding the spread of Buddhism in the West. For various reasons the thirteenth rock-edict of Asoka is unique among the inscriptions. It sheds light upon the missionary activities of the great Buddhist Emperor Asoka who lays a great stress in this record on the importance of abstention from war and in the following words indicates the success that attended his policy, "This conquest is considered to be the chiefest by the Beloved of gods (Asoka) which conquest through Dhamma (virtue or piety). And that again has been achieved by the Beloved of gods here in the bordering

dominions, even as far as six hundred yojanas." Asoka was not contended with the dissemination of Dhamma within his own dominions and other territories in India but he also sent *the messengers of peace* to distant countries, which were being governed by the Greek rulers. Such activities are actually recorded in the Edicts. Since no clear and definite reference to Buddhist activities in these foreign countries can be found in Greek and Latin works, it may be doubted as to whether Asoka actually sent such missioneries who may have poured into the Greek territories as were mentioned and pointed out by Asoka, they probably did not strike contemporary writers as being associated with Buddhism or as conveying a message of good-will from the Mauryan Emperor. Among those who doubt the veracity of Asoka's words engraved on the rocks in different parts of India regarding organisation of foreign missions, the late Prof. Rhys Davids is the foremost, who wrote: "It is difficult to say how much of this mere royal rhodomontade. It is quite likely that the Greek Kings are only thrown in by way of make-weight, as it were; and no emissary had actually been sent there at all. Even had they been sent, there is little reason to believe that the Greek self-complacency would have been much disturbed. Asoka's estimation of the results obtained is a better evidence of his own vanity than it is of Greek docility. We may imagine the Greek amusement over the absurd idea of a 'barbarian' teaching them their duty; but we can scarcely imagine them discarding their gods and their superstitions at the bidding of an alien king." Prof. D. R. Bhandarkar who has bitterly criticised Rhys David's view on historical grounds, points that, "The story of the spread of Buddhism in Asoka's time is better preserved in the Sinhalese Chronicles than in his edicts." This is simply

absurd as the learned critic has shown. It is not correct to say that the Greeks were prevented from learning anything from their neighbours and also from others with whom they came in contact. Every great civilization in the past was composed of assimilation of different elements. Greek culture also did not grow out of nothing, though it developed in splendid isolation from the rest of the world. The arguments of Rhys Davids are not sound, but astonishingly misleading. A historian of his reputation should have known that conditions in the ancient world were not exactly as they were in his time. In ancient times there are instances of non-Indians, specially of Greeks having learnt a good deal from the Indian masters. One may remember in this connection the case of the Greek prince Menander, better known in the Buddhist world as Milinda, who had his doubts solved by a renowned Buddhist scholar Nagasena. Sometime back a receptacle was discovered in which it was engraved in Kharosthi scripts about the dedication of a Stupa by one 'Theodoros Maridarkh', a Greek governor of the North-West of India.

As regards how Buddhism influenced Christianity facts could very easily be ascertained from the following episodes, *viz.*:—The virgin-birth of Christ, the feeding of the multitude, the temptation, the sermon on the Mount, the exaggerated form of asceticism, the Trinity, the celibacy, the rosary. All these go to prove distinctly and unmistakeably the essence of Buddhism embodied in the early stage of Christianity.



THE CELESTIAL PLANE AND THE GHOST PLANE

*Translated by Ven. P. Vajirañāna Thera, Ph.D. (Cantab.),
and Mr. B. L. Broughton, M.A. (Oxon.)*

(Continued from page 467 of the October issue)

XXXVI.

THE CELESTIAL MANSION OF MALLIKĀ.

When the Buddha, fulfilling all his duties, passed away at Kusināra, in the Sal Grove of the Mallas, kings, men and devas were performing the obsequies for seven days. At that time Bandhula's wife, Mallikā, the daughter of Malla king, was a pious devotee.

She, adorned with a dress like that of Visākhā devi, taking a pair of silk clothes of great value, perfumes and flowers went to make offering to the body of the Buddha, and to pay homage.

(The details of the story are given in the Dhammapada Commentary, Book IV, Story 3, Harvard Oriental Series, Vol. 29.)

Afterwards Mallikā died and was born in the world of the Thirty-three Devas. By reason of this offering she had a special divine happiness. Her mansion adorned with the precious substances was exceedingly bright and shining in all directions. The Venerable Nārada who was visiting the Radiant World saw her, and she saluted the Elder who questioned her thus:

"Cloth of gold and banners golden,
Golden garments, golden trinkets,
Give to thee a dazzling splendour
Who art thou, of golden shining

Clad in decorations golden,
 And with various gleaming jewels :
 Lovely pearls and flashing ruby,
 Lazuli, and brilliant sapphire,
 Yellow gold and fulgent cat's eye?
 Ruddy swans and tuneful cuckoos,
 Lovely nightingales melodious,
 Chant in harmony delightful
 Entrancing as the fivefold music.
 Thy chariot shines with various colours
 Iridescent with its jewels.
 In that chariot thou shinest
 Like unto a golden figure,
 All this world illuminating
 I ask thee, O resplendent devi,
 Of the act of righteous karma
 From which sprang this bliss and glory."

The fairy replied:

"Garland of golden splendour
 Bright with pearls and many jewels
 Woven with a golden tissue,
 With a heart of joyful reverence
 I offered to the Buddha's body.
 Having pious works accomplished
 Lauded by the All Enlightened,
 Here I dwell from grief delivered
 And from suffering liberated
 Pain and dolour ne'er approach me."

XXXVII.

THE CELESTIAL MANSION OF VISĀLAKKHI.

After the passing of the Blessed One, king Ajatasatthu took the relics to Rājagaha, built a shrine, and held a festival. Then a lay woman devotee of Rājagaha, who was a noble disciple who had attained Sotāpatti, the first step of holiness, was the daughter of the florist named Sudinna. Sending flowers and other things, she made offering to the

shrine every day. On fast days she kept the eight precepts, and made offerings in person. Afterwards she died and was born in the World of the Thirty-three as a companion to Sakka, the Lord of Devas.

One day she went to the Grove Beautiful, Nandana, with Sakka. There the hue of the other devas was affected by the colour of the flowers of the Grove, but not so with this devi, for her light surpassed all others in brilliance.

Sakka, seeing this, asked what her karma was:

"Who art thou, O large eyed devi?
Sporting in the Grove Resplendent,
Girdled with a troop of fairies?
When the hosts of Tāvātīpṣa
Hither come in deva chariots
All their brilliance changeth colour
Like unto the Grove Resplendent.
Thou amidst the host rejoicing
Changest all the Grove Resplendent
To the colour of thine aura.
I ask of thee refulgent devi,
From what karma sprang this marvel?"

The fairy responded:

"I will tell, O lord of Devas,
Of the good auspicious karma
Whence I gained this form of splendour.
When I dwelt in Rājagaha
A devotee by name Sunandā
I was virtuous, open handed.
Lamps, and food and dwellings, garments
I bestowed on holy bhikkhus
With a heart by faith elated.
On the fourteenth and the fifteenth,
And the inter lunar quarters,
I observed the eightfold precept
Ever standing firm in virtue.
Life I took not, theft avoided,
Sinful lust forever shunning,

Lying speech I never uttered,
Neither drank I maddening liquor
I was follower of the Buddha,
Gotama the wise and famous.
My kindred weavers were of garlands
So with mine own hand I offered
Flowers and the sweet perfumes
Bowing at the shrine of Buddha.
From this karma sprang this glory,
All that power I'm here enjoying.
But my good and righteous karma
Hath not yet attained to ripeness,
When its power hath reached its fulness,
I shall be a Once Returner."

Sakka repeated this to the Elder Vangisa, who reported it to the Elders of the First Council who compiled the Buddha's sayings.

XXXVIII.

THE CORAL TREE CELESTIAL MANSION.

The Blessed One was dwelling at Sāvatti in Jetavana. At that time a lay devotee invited the Buddha for an offering. He made a special pavilion, decorated with flowers and sweet perfumes, stretched a canopy and hung banners of various colours. The Buddha entered the pavilion which was beautiful as a celestial mansion and took His seat. The devotee offered flowers and perfumes.

At that time a woman who was gathering sticks for fuel, saw an asoka-tree in full bloom in the forest. Gathering many bunches of asoka flowers, and coming home she saw the Buddha seated there. Then with delighted heart she sprinkled flowers all around the Buddha's seat, and saluting him with due respect departed. She afterwards died and was born in Tāvatisa heaven. Accompanied by a thousand fairies she often took her

pleasure in the Grove of Nandana, singing, dancing and making garlands of the coral flowers. So she enjoyed a continuous festival. Mahā Moggallāna having seen her questioned thus:

"Flowers of ebony and coral
You are weaving into garlands.
You are singing in your rapture,
And you tread a stately measure.
Sounds a harmony entrancing,
And your limbs emit a fragrance,
When you move in graceful dances.
All yours ornaments and jewels
Tinkle with a sound harmonious,
Like the fivefold strain of music.
Your flowery crown exhales a perfume
Like the blooms of trees celestial,
Odours both of earth and heaven
Wafted from your form refulgent
Fill the air and grove with sweetness.
I ask of you, refulgent devi,
By what deed of noble virtue
You attained such bliss and glory?"

The fairy answered:

"Garlands radiant and dazzling
Woven of the fair asoka
Bright in colour, sweet in perfume,
Offered I unto the Buddha.
Acts of virtue I accomplished
Highly lauded by Buddha.
Now from sorrow liberated
Happily my heart rejoices."

(To be Continued)

THE EIGHTH ANNIVERSARY OF THE MULAGANDHAKUTI VIHARA

The eighth anniversary of the Mulagandhakuti Vihara was celebrated at Sarnath on the 26th, 27th and 28th November with the customary religious ceremonies and Pageantry. Although it was apprehended that, owing to the wars prevailing in Europe and East Asia, the number of Buddhists coming from outside would be negligible, it was a pleasant surprise to the organisers to be able to welcome no less than 200 fellow Buddhists from all parts of the world. Deficiency of visitors from several countries engaged in the Wars was made good by the presence of about 60 Buddhists from Nepal who participated in the sacred event for the first time.

The programme of the celebration commenced on the 26th morning at 5 with the Prabhatpheris organised by the Mahabodhi Vidyalaya boys. Samaneras of the International Buddhist Institute offered Mangalacharan in the Vihara at 6 A.M. The Arts and Crafts Exhibition was opened at 8 A.M. by Mr. A. H. King, in the absence of Mr. Damodardas. There was a representative collection of industrial and agricultural products of the District. It is a matter for great satisfaction that this year the exhibits increased twofold and villagers from distant places competed. No less than five thousand people visited the exhibition in the course of the three days during which it was kept open. *Russakasi* (tug of war) competition for the Sarnath flag took place at 12 noon. Several villages competed for the honour. The Holy Relics procession started from the gate of the Vihara at 1-30 P.M. and after visiting the Chaukhandi Stupa stopped at the gate after

perambulating the Vihara three times. All the Buddhists participated in the procession with flags and banners. This year the Hindu Maha Sabha joined the procession with 25 of their volunteers in uniforms. Mahabodhi Vidyalaya and Tibetan Bands headed the procession which was the most picturesque and colourful event in the whole celebration. The Holy Relics were carried on a caparisoned tusker while the Bhikkhus walked on the flanks.

The Anniversary meeting began punctually at 4 P.M. with the Most Ven. Karannagoda Gunaratana Nayaka Thera of Ceylon, in the Chair. After the taking of the five precepts, a party of the students from the Besant College sang the opening song. After this Mr. Devapriya Valisinha, General Secretary of the Maha Bodhi Society, welcomed the guests (Speech published on another page). This was followed by short speeches by representatives of various nationalities. Bhikkhu Jagadish Kashyapa spoke for Indian Buddhists, Revd. Te Yu for Chinese, Revd. Lama for Tibetans, Vens. M. Ariyawansa and Chandananda for Sinhalese and Maha Samanera for Chittagong Buddhists. Mr. Shantiji of Jaipur spoke in Sanskrit on behalf of the Buddhists of Indian States. Mr. M. P. Khanna spoke on behalf of the Hindu Maha Sabha. Bhikkhu Ananda Kausalyayana translated the Sinhalese and Pali speeches as well as the presidential address into Hindi. The meeting was attended by Buddhists as well as non-Buddhists from Benares, Allahabad etc. The Vihara precincts were illuminated at night and the Scouts of the Maha Bodhi Vidyalaya held a camp fire as an entertainment for the visitors.

At 8 P.M. the International Buddhist Conference and Re-union began in the Vihara Hall. Ven. Karannagoda Gunaratana Nayaka Thera presided and there was a large

gathering present. After the General Secretary and Bhikkhu Ananda Kausalyayana had explained in different languages the purpose of the meeting, five resolutions were passed unanimously (published elsewhere).

The most important function on the second day was the exhibition of the Holy Relics of Lord Buddha for worship by the Buddhists. Every Buddhist present utilised the occasion to see with their own eyes the minute bodily remains of the Blessed One. In fact this is the main purpose for which they assemble at the holy place at this time. This is to be expected as nowhere else could they have the unique opportunity of witnessing such authentic relics.

From 12 noon wrestling contests commenced and the eagerness of the competitors was so much that they continued wrestling till a late hour. Thousands of villagers were present to watch the contests. At 1-30 P.M. the pilgrims gathered at the entrance to the Vihara to go round the sacred ruins. Bhikkhu Ananda Kausalyayana led the Nepalese, etc., while Mr. Devapriya Valisinha led the Sinhalese party. They visited the old Mulagandhakuti Vihara, Asoka's pillar, the Museum, Choukhandi, Site where the Ven Dharmapala's body was cremated, Vihara Library, Dispensary and other places of interest.

At 4 P.M. Rev. Jagadish Kasyapa, M.A., Head Master, Maha Bodhi Vidyalaya, gave a learned discourse in Hindi on "Buddha", comparing Buddhist, Hindu and Jain Philosophies. Mr. Madhu Prasad Khanna was in the Chair. Prof. Bhagavati Prasad Pant of the Kashi Vidyapith made a proposal that Asoka Anniversary should be observed every year. He gave an account of Asoka's work for Buddhism and humanity and deplored the fact that Indians had forgotten so great a figure in world history. The sugges-

tion was accepted by the General Secretary on behalf of the Maha Bodhi Society and it was decided to hold a meeting in January under the joint auspices of the Society and the Vidyapith. A Nepalese visitor displayed a number of difficult *yogāsanas* which kept the audience spell-bound.

The third day's programme began as usual at 5 A.M. with the prabhatpheris going round the sacred site singing appropriate songs. Annual sports of the various schools of the Society began at 12 noon and continued during the whole afternoon. Drill by the Primary School boys was much appreciated by those present. From 3 to 4 P.M. Kashi Vyayamshala boys gave a display of physical feats. This year they had several new items in their programme.

The prize distribution and concluding meeting of the celebration began at 4 P.M. with Rai Govinda Chand, M.A., M.R.A.S., M.L.A., in the Chair. Revd. Jagadish Kasyapa, M.A., read an exhaustive report of the Maha Bodhi Schools which showed the rapid progress made by the various institutions. In a short speech Mr. Devapriya Valisinha explained the ideals which have been set before the Schools. This was followed by the presentation of the prizes to the boys who competed in the sports. The President also distributed prizes and certificates to those who took part in the exhibition. The President, in bringing the proceedings to a close, thanked the Maha Bodhi Society for their activities for the welfare of the villagers. He dwelt on the dignity of labour and asked the boys to remember that no work should be regarded as beneath their dignity.

With a vote of thanks to the President and those who had worked hard to make the celebrations a success, the Anniversary came to a close. The Maha Bodhi Vidyalaya boys again entertained the guests with songs, theatrical sketches, etc., in a second camp fire,

During the Anniversary, the following took the five precepts and declared themselves thenceforth as Buddhist Upasakas:—Sri Shanti (Jaipur), Buddhadev Swami (Multan) and Ram Chandra Dube, M.A. (Allahabad).



RESOLUTIONS PASSED AT THE INTERNATIONAL BUDDHIST CONFERENCE HELD AT SARNATH ON THE 26TH NOVEMBER

1. This conference of the Buddhists of different countries assembled at Sarnath on the occasion of the 8th anniversary of the Muagandhakuti Vihara express their deep regret that though the Congress had the reins of Government in their hands for over two years they have not responded to the demands of the Buddhists regarding the restoration of the most sacred Buddhagaya Temple to their hands. It is doubly regretful for several promises were made by leaders like Mahatma Gandhi and Dr. Rajendra Prasad on whose words the Buddhists had relied. The conference further request the Buddhists all the world over that their efforts to get Buddhagaya into their hands should be continued unabated.

Proposed by Ven. M. Ariyawamsa Thero (Ceylon).

Seconded by Ven. Yatigama Dhammaratana (Ceylon).

2. This conference expresses its heartfelt joy that every year the number of people who observe and places where Vaisakha Purnima—the threefold festival of all the Buddhists—is celebrated, are on the increase, but regrets that up till now the Government have not declared the Vaisakha Purnima a public holiday. This conference request the Government to take early steps in the matter.

Proposed by Rev. Mahasamanera of Chittagong.

Seconded by Mr. S. P. Sahgal (Allahabad).

3. While appreciating the manifold activities of the Maha Bodhi Society in connection with the propagation of the Dhamma, this Conference draws the attention of all the Buddhists towards the special necessity of bringing out the Tripitaka in Nagri Characters and its translation into all Indian vernaculars; and request all Buddhists and sympathisers to help the Society to their utmost so that this important work may be completed as early as possible.

Proposed by Sri Shantiji (Jaipur).

Seconded by Sumana Samanera (Allahabad).

4. This Conference expresses its heartfelt joy at the decision of the authorities in England to send over to India the relics of Sariputta and Moggallana which they had kept uptil now safely and expresses the gratitude of the Buddhists to Rao Bahadur K. N. Dikshit, Director General of Archaeology in India, for his services in getting the authorities to agree to the demands of the Buddhists of different countries. This Conference request the Government to have it presented to the Maha Bodhi Society to be enshrined in the Delhi Vihara.

Proposed by Mr. H. P. Karunaratna (Ceylon).

Seconded by Revd. K. Sumana (Ceylon).

5. This Conference earnestly requests the Government to look into the various grievances of the Buddhists in India, specially those of Bengal where they number no less than one lakh.

Proposed by Mr. Devapriya Valisinha, General Secretary, M. B. Society.

Seconded by by Rev. Ananda Kausalyayana.



BOOK REVIEW

EARLY BUDDHIST JURISPRUDENCE (THERAVADA VINAYA LAWS)—
By Miss Durga H. Bhagwat, M.A. Published by Oriental Book Agency, Poona. 190 pages. Price 5s. or Rs. 3.

A book composed from numerous sources, it gives in compact form a fair idea of the various Laws of the Buddhist Vinaya.

It would have been better, however, if the authoress had left out certain chapters. The picture of a Bhikkhu given is misleading as no Buddhist Bhikkhu dresses in the manner that this picture presents.

The book will be of interest to students of Vinaya Law, as it is intended to be.

A. C. A.

OMAR KHAYAM—*By Sujata Devi. Published by Sudhir Kumar Hazra, 6/4, Ekdalia Road, Ballyganj. Rs. 2/4/-*

A posthumous work of Miss Sujata Devi, being a Bengalee translation of Fitzgerald's Omar Khayam. There are several translations of Fitzgerald's Omar Khayam in Bengali current in the market but this one adds beauty and sweetness to it. The style is well polished and elevating and the language well restrained. Above all the grandeur and the atmosphere of Omar is well retained although the strict "Rubai" meter is not followed. We hope this translation will be received by the public with enthusiasm.

N.

NOTES AND NEWS

Late Mr. Neil Hewavitarne.

It is with the deepest sorrow that we have to record the passing away of Mr. Neil Hewavitarne, M.Sc., nephew of the late Ven. Dharmapala and one of the chief Trustees of the Maha Bodhi Society of Ceylon, after a protracted illness. Our sorrow is all the more as he passed away at the early age of 43 and when his services were so much required for the work in Ceylon. Mr. Hewavitarne was called to assume responsible positions very early in life after his father's martyrdom in jail. Though young, Mr. Hewavitarne took up his duties with courage and, thanks to his inborn capacity for business, he managed successfully the affairs of the big concerns which the family controlled. He was lucky in having his uncle Dr. C. A. Hewavitarne of revered memory to guide him during his younger days. The full burden of running the business fell on his shoulders when Dr. Hewavitarne died under tragic circumstances. To his great credit it must be said that he never despaired of his duties and responsibilities. He shouldered them manfully and never spared himself in his task which must have brought on the heart disease to which he ultimately succumbed on the 29th of October. Though handicapped in various ways, he kept the family tradition of doing public work. As a member of the State Council of Ceylon, Manager of the Maha Bodhi Schools and member of Anagarika Dharmapala Trust and in several other capacities, he served the cause of his country and religion. Though he was not a frequent visitor to India, his interest

in the work of the Indian Maha Bodhi Society was great. It was chiefly due to his efforts that a deputation waited on the Governor and Premier of Behar, and Dr. Rajendra Prasad in connection with the Buddhagaya Temple question. The death of Mr. Hewavitarne leaves a void which it will be difficult to fill.

We express our deepest sympathy with his mother, widow and other members of his family.

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Historic ceremony at Anuradhapura.

The ceremony of placing the lower section of the pinnacle of the renovated Ruwanweliseya at the sacred city of Anuradhapura took place on the 23rd November before a gathering of over 50,000 Buddhists assembled from various parts of the Island. The actual ceremony was performed by Sir Baron Jayatilaka, Minister of Home Affairs, and Mr. T. B. Ratwatte Dissawa, Diyawadana Nilame of the Tooth Relic Temple at Kandy. When the full pinnacle is erected the *seimbu*, which the Buddhists of Burma are presenting to the Stupa, will be placed on the top and the final ceremonies concluded. Had it not been for the prevalence of the war, this ceremony would also have been held this year. Under existing circumstances it is not likely to take place before the second half of 1940.

• • • • •

LECTURES ON BUDDHISM AT BENARES TOWN HALL

20th Nov.

Subject :—LORD BUDDHA'S MESSAGE TO MODERN WORLD.

Speaker :—Pt. Ajodhya Prasadji, B.A.

Chairman :—Dr. Mangal Deo Shastri, M.A., D.Phil.,
Principal, Government Sanskrit College.

21st Nov.

Subject :—HINDUISM AND BUDDHISM.

Speaker :—Pt. Ajodhya Prasadji, B.A.

Chairman :—Mr. G. N. Gokhale, General Secretary,
Theosophical Society.

22nd Nov.

Subject :—BUDDHIST ETHICS.

Speaker :—Pt. Ajodhya Prasadji, B.A.

Chairman :—Pt. Ram Narain Misra, B.A.,
Principal, D. A. V. College.

23rd Nov.

Subject :—BUDDHISM AND SOCIAL ORGANIZATION.

Speaker :—Sjt. Sri Prakasaji, M.A., L.L.B., M.L.A.

Chairman :—Dr. S. K. Maitra, M.A., Ph.D., Professor of
Philosophy, Benares Hindu University.

24th Nov.

Subject :—LORD BUDDHA AND HIS TEACHINGS (Illustrated
with lantern slides).

Speaker :—Sjt. Madho Prasad Khanna.

Chairman :—Bhikkhu Ananda Kausalyayana.



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